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"LIBERTY, HOLINESS, LOVE"

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For the Register.

THE DOCTRINE OF THE TRINITY OF PERSONS IN GOD IS EITHER MERELY VERBAL, OR SELF-CONTRADICTORY AND ABSURD.

I converse with my neighbor, a very enlightened and sensible man, on the subject of the Divine Trinity. I ask for four things; first, *a statement;* second, *a definition;* third, *an illustration;* and fourth, for *the use and necessity* of the doctrine. He gives me a statement from the catechism. There are three persons in the Godhead, the Father, the Son and the Holy Ghost, and these three are one God, and of the same substance, and equal in power and glory! This is the statement; the enunciation. Now, give me a *definition*; and then an illustration. But he *declines*, alleging that the doctrine is *incapable* of being defined, and that there is nothing, with which we are acquainted, that is *like it*, and by which it may be illustrated. Yet he alleges that the opponents of the doctrine have never made it apparent that it contains an *absurdity*; although they instantly and clearly detect absurdities in every attempted definition of it. He then quotes from a writer in the "Christian Spectator," who says that no *theory or definition* of this doctrine should ever be attempted, because such an attempt must prove a failure and expose the doctrine to the disclosure of an apparent absurdity.

I then inquire of him if, on his own concessions, the doctrine can be any thing more than a *verbal* statement; *a series of words whose import we cannot understand.* And I further ask, what real virtue there can be in the use of words of whose meaning we are entirely ignorant? He answers that the doctrine of the Trinity is of great and indispensable use and necessity in religion; that if we give it up we then have no religion adequate to satisfy the wants of man; that man must have a Divine and Almighty Saviour or perish. He further answers, that the doctrine of the Trinity does not stand alone; that there are other doctrines equally mysterious and apparently absurd, but which on account of their obvious *necessity*, we freely admit; that even is the doctrine of the *Divine Existence*; that we cannot comprehend *how* a being can *exist and not have begun to exist*; *how the most perfect, powerful and universal* of all existences should be *without beginning and without a cause extrinsic of itself;* that if, on account of the difficulties of the case a man is an anti-Trinitarian, why not for the difficulties of the case, be an anti-Theist? If the former of these doctrines be impossible under any amount of evidence, why not the latter also?

I now ask him, if the two doctrines, come to us sustained by *the same* amount of evidence?—The proof of the being of God is so manifest, positive and abundant, that we cannot resist it. It is conclusive and overwhelming. We are fully convinced by it. But have we this irrefragible proof of the Divine Trinity? Does the Bible teach it? Does nature declare it? Does reason suggest and ratify it? Give me the *same or similar evidence* for the same doctrine in question that I have for the doctrine of a Divine Existence, and then, but not until then, can you reasonably expect to remove my insuperable objections. The two doctrines are infinitely from far sustaining the relation of a parallel with each other. In the doctrine *of a God* there is vast *mystery* but no apparent *contradiction*. In the doctrine of the *Trinity*, the contradiction is too palpable to remain concealed. When I say that something now exists which never *began* to exist, I utter nothing which seems to be self-contradictory, however mysterious. But when I say that God is *one* and also that He is three; that each one of the three is equal to the whole three; each being perfect and supreme God, while the entire three constitute no more than one Supreme Being; that each in substance is *identical* with the other and yet personally distinct and *different*; that each of the three possesses intelligence, consciousness and free will, but that the whole three have only one identical and common intellect, consciousness and will; when I make each averments, my language is obviously more and worse than mystical. It is inconsistent and contradictory.

In regard to the term, Godhead, in the statement of the doctrine, trinitarians can, as they please, take one of the three following positions. First, they may regard it as *a generic* term; expressing a *genus* which contains *individuals* under it. The oneness of God will then be the same as the oneness of mankind; one *generic* God and one *generic* man; but several *individual* Gods and many *individual* men. Second, they may understand it as a *collective* term, like the word *committee* or board of trust; there being but *one* committee containing two, three or more, different individuals. Or, Thirdly, they may identify the Father with the Godhead and make the other persons to be emanations from him. But on the ground of either of these positions the doctrine, *as usually understood*, falls to the ground. The first position gives us *Tritheism;* three Gods equal in nature, power and glory. The second, gives us a *composite* God; consisting of three equal parts, neither of which is, by, and of itself, the perfect God. Both the Father and the Son are, imperfectly God. The third position gives us a trinity of *unequal* persons. And such was the doctrine of the Nicene creed; also, of the Arian creed. And it has been the popular doctrine in all the ages of the Church. But its inconsistency became so apparent and vexatious that it was repudiated by the Athanasians in the mediaeval ages; and by both the Catholic and Protestant theologians of modern times.

The authors of the catechism have, with great adroitness, employed the word, *Godhead*, instead of *God*, giving it the appearance of being used as a *generic* or *collective* term, and thus masking the incongruity which would otherwise be apparent. Yet they, themselves, did not understand it in a generic sense. In their minds it was, probably, little more than *an empty abstraction*. Their famous and much admired formula, therefore, is either merely *verbal;* without meaning; or it is inconsistent and contradictory.

My neighbor assumes that the three divine persons are *numerically the same*, both in substance and attributes. But if such a fact were possible there would be no other than a *verbal* trinity; three distinct names of one and the same Being, consisting of the same numerical substance and the same essential attributes. How can there be *three* persons if the substance of each be *identical?* He says they may differ *modally*. But a modalistic trinity does not yet satisfy the demands of Orthodoxy. It has never found acceptance. Indeed, it is not a real trinity. Sabellianism is no trinity beyond the words employed in its enunciation. It avers that there is but one God; *the Monos;* that the Monos is God *unrevealed;* that the trinity is God *revealed;* it is the Divine Essence developed as *Creator, Redeemer, and Sanctifier;* that the divine persons—*prosopous*—are the results of divine *acts;* that God becomes Creator—the Father—by his work of creation; Son, by the work of redemption; and Holy Spirit, by enlightening and sanctifying His people. But these different works do not amount to *personal distinctions*. The same man may be the minister of a parish, the master of a school, and the clerk of the town; three distinct offices; and he may possess three distinct qualifications fitting him for these different offices. But they do not constitute him *a threefold personage*. Our devout wish, however, is, that Christians would be satisfied with this form of the doctrine. But you say, that we must have a *real* Trinity or man *must* perish; that there must be "a God to pay the debt;" a God to die as the expiator of man's guilt and retriever of his condemnation; and, that in order to have this salvation, there must be more than one who is *personally* God; that Monotheism is incompetent to this great work. But, remember that the theosophy of the Jews was *monotheism*. The trinity was not then revealed. Yet the Jews had a God who declares Himself to be, *a Savior, a Redeemer. a Sanctifier, a Renovater of the heart, a Pardoner of iniquities and sins.* God, in *one person*, can do all this. And what more in God do either Jews or Christians need for the supply of their spiritual wants; for the security of their eternal interests?

You say that they want an expiatory sacrifice of infinite value. But where do you learn this doctrine. Not in the Bible. The sacrifices of the Old Testament were not *expiatory*, but *latrial*. They were acts of *worship*, not *satisfactions*. And the sacrifices of the New Testament are *moral acts;* obedience, submission, patience, self-denial, charity. Of this character was the death of Christ. He was obedient unto death; even the death of the cross. On account of its *moral worth;* the obedience implied in it; it was so exceedingly acceptable to God.

We admit a Trinity of *agencies* in God, but not of *persons*. The former is *real*, but the latter, only *verbal*.

S. F.

SPIRITUAL INTERESTS REAL AND SUPREME.

But I am now verging upon the third and final argument which I proposed to use for the care of our spiritual interests, and that is to be found in their value.

I have shown that society in all its pursuits, objects and scenes, urges this care; that nature, and providence, and revelation minister to it; and I now say, that the soul is intrinsically and independently worth this care. Put all consequences to social man out of sight, if it be possible; draw a veil over all the bright and glorious ministry of nature; let the teachings of Providence all be silent; let the Gospel be a fable; and still the mind of man has a value which nothing else has; it is worth a care which nothing else is worth, and to the single, solitary individual, it ought to possess an interest which nothing else possesses.

Indeed, at every step by which we advance in this subject, the contrast between what is, and what ought to be, presses upon us. Men very well understand the word, value. They know very well what interests are. Offices, stocks, monopolies, mercantile privileges, are interests. Nay, and even the chances of profit, are interests so dear, that men contend for them and about them, almost as if they were striving for life. And value—how carefully and accurately and distinctly is that quality stamped upon every object in this world! Currency has value, and bonds have value, and broad lands and freighted ships and rich mines are all marked down in the table of this strict account. Go to the exchange, and you shall know what they are worth; and you shall know what men will give for them. But the stored treasures of the heart, the unfathomable mines that are to be wrought in the soul, the broad and boundless realms of thought, the freighted ocean of man's affections and hopes—who will regard them? Who will seek for them, as if they were brighter than gold, dearer than treasure?

The mind, I repeat—how little is it known or considered! That all which man permanently is, the inward being, the divine energy, the immortal thought, the boundless capacity, the infinite aspiration; how few value these, this wonderful mind, for what it is worth! How few see it, that brother mind, in others; see it, through the rags with which poverty has clothed it, beneath the crushing burthens of life, amidst the close pressure of worldly troubles, wants and sorrows, and acknowledge and cheer it in that humble lot, and feel that the nobility of earth, that the commencing glory of heaven is there! Nor is this the worst, nor the strongest view of the case. Men do not feel the worth of their own minds. They are very proud perhaps; they are proud of their possessions; they are proud of their *minds*, it may be, as distinguishing them; but the intrinsic, the inward, the infinite *worth* of their own minds they do not perceive.

* * * *

It is not strange that the spiritual riches which man is exhorted to seek, are represented in Scripture as "hid treasures;" for they are indeed hidden in the depths of the soul—hidden, covered up, with worldly gains and pomps and vanities. It is not strange that the kingdom of heaven, that kingdom which is within, is represented as a treasure buried in a field: the flowers bloom and the long grass waves there, and men pass by and say it is beautiful; but this very beauty, this very luxuriance conceals the treasure. And so it is in this life, that luxury and show, fashion and outward beauty, worldly pursuits and possessions, attract the eyes of men, and they know not the treasure that is hidden in every human soul.

Yes, the treasure; and the treasure that is in every soul. The difference that exists among men is not so much in their nature, not so much in their intrinsic power, as in the power of communication. To some it is given to unbosom and embody their thoughts; but all men, more or less, feel those thoughts. The very glory of genius, the very rapture of piety, when rightly revealed, are diffused and spread abroad and shared among unnumbered minds. When eloquence, and poetry speak; when the glorious arts, statuary and painting and music; when patriotism, charity, virtue, speak to us, with their thrilling power, do not the hearts of thousands glow with a kindred joy and ecstacy! Who's here so humble, who so poor in thought, or in affection, as not to feel this? Who's here so low, so degraded, I had almost said, as not sometimes to be touched with the beauty of goodness? Who's here with a heart made of such base materials, as not sometimes to respond through every chord of it, to the call of honor, patriotism, generosity, virtue? What a glorious capacity is this! a power to commune with God and angels! a reflection of the brightness of heaven, a mirror that collects and concentrates within itself all the moral splendors of the universe; a light kindled from heaven, that is to shine brighter and brighter for ever! For what then, my friends, shall we care as we ought to care for this?

* * *

Indeed, it is the soul alone that gives any value to the things of this world; and it is only by raising the soul to its just elevation above all other things, that we can look rightly upon the purposes of this life. This, to my apprehension, is not only a most important, but a most practical view of the subject.

I have heard men say that they could not look upon this life as a blessing. I have heard it more than insinuated, I have known it to be actually implied in solemn prayers to God, that it is a happiness to die in infancy. And nothing, you are aware, is more common than to hear it said, that youth, unreflecting youth, is the happy season of life; and when, by reason of sickness or the infirmities of age, men outlive their activity and their sensitive happiness, nothing is more common than to look upon the continuance of life, in these circumstances, as a misfortune.

Now I do not wonder at these views so long as men are as worldly as they usually are. I wonder that they do not prevail more. "O! patient and peaceable men that ye are!" I have been ready to say to the mere men of this world—"peaceable men and patient! what is it that bears you up? What is it but a blind and instinctive love of life, that can make you consent to live?" But let the soul have its proper ascendancy in our judgments, and the burthen is relieved. Life is then the education of the soul, the discipline of conscience, virtue, piety. All things, then, are subordinate to this sublime purpose. Life is then one scene of growing knowledge, improvement, devotion, joy and triumph. In this view, and in this view only, it is an unspeakable blessing; and those who have not yet taken this view, who have not given the soul its just pre-eminence, who have not yet become spiritually-minded, are not yet prepared to live. It is not enough to say, as is commonly said, that they are not prepared to die; they are not prepared to *live*.

I would not address this matter, my friends, merely to your religious sensibility; I would address it to your common sense. It is a most serious and practical matter. There are many things in this world, as I have more than once said, which are called interests. But he who has not regarded his soul as he ought, who has gained no deep sense of things that are spiritual has neglected the main interest, the chief use of this life, the grand preparation for living calmly, wisely, and happily. It is a thousand times more serious for him, than if he had been negligent about property, about honor, or about worldly connections and friendships.

With this reasonable subjection of the body to the soul, with this supreme regard to the soul as the guiding light of life, every man would feel that this life is a blessing; and that the continuance of it is a blessing. He would be thankful for its continuance with a fervor which no mere love of life could inspire; for life to him, and every day of it, would be a glorious progress, in things infinitely more precious than life. He would not think the days of unreflecting youth the happiest days. He would not think that the continuance of his being upon earth, even beyond active usefulness to others, was a misfortune or a mystery. He would not be saying, "Why is my life lengthened out?" He would feel that every new day of life spread before him glorious opportunities to be improved, glorious objects to be gained. He would not sink down in miserable ennui or despondency. He would not faint or despair, or be overwhelmed with doubt, amidst difficulties and afflictions. He would feel that the course of his life, even though it pass on through clouds and storms, is glorious as the path of the sun.

Thus have I endeavored to show that the care of the soul is the most essential of all human interests. Let no worldly man think himself wise. He might be a wise animal; but he is not a wise man. Nay, I cannot admit even that. For, being what he is—animal or man, call him what you will—it is as truly essential that he should work out the salvation of his soul, as it is that he should work with his hands for his daily bread. How reasonable, then, is our Savior's exhortation, when he says, "Labor, therefore, not for the meat which perisheth but for that which endureth unto everlasting life."

POSITION AND OBLIGATIONS OF UNITARIANS.

The Christian Inquirer of New York, of July 17th has a valuable article on the position and obligations of Unitarians, from which we present the following extracts:—

"What, then, is the great need among us, as a religious body, in order that we be faithful in the highest degree to our obligations to diffuse the pure and simple Truth as it is in Jesus, and to paralyze and disperse the noxious and baneful errors which are still fastened in so many minds upon his Holy Gospel. The need, it strikes us, is two-fold. First, of a true and hearty appreciation of the Truth itself; and secondly, of a readiness to sympathise and to associate for its furtherance."

In regard to the mode of action and an excuse for inaction which is sometimes offered, the writer pertinently says:—

"We are sometimes ready to say, that we cannot adopt the mode of appeal which our neighbors who are styled orthodox use, and use, too, with such amazing power, to move one another to the work. We cannot, that is to say, declare that our peculiar views are the only saving truth—that all which conflicts with them is damning error,—that there is no salvation except by adopting them. But is this in reality any apology? If salvation be but rightly understood—if the difference, the essential difference between us and those who oppose us, upon this subject, be but rightly apprehended, all pretence for this being any apology fails. What is salvation in the common, popular sense? In what, with the great multitude attending Protestant orthodox, as well as Roman Catholic churches, in what does salvation consist? Is it not wholly or chiefly in deliverance from eternal, physical, or material punishment, or suffering in the world to come? Is not this the great evil or peril which is pressed upon the conscience, as the consequence of unrepented sin? But our view is widely different. When we think of the damnation of the impenitent, there rises before the mind no vision of a local, material hell. The suffering of the impenitent is spiritual—the agony and woe of the immortal spirit. He who lives here rejecting or despising the truth, the great instrument of the soul's deliverance, must suffer there. The truth, the essential truth of the Gospel of Jesus Christ, is not simply to enlighten the intellect. Its highest office is a moral office. Its greatest function is to quicken and sanctify the soul. Hence said the Saviour, "Ye shall know the truth, and the truth shall make you free!" To inspire a deep abhorrence of sin,—to deliver from its power and its guilt, to lead to the paths of purity,—to lift to an exalted and glorious virtue,—this is the great and saving office of the "truth as it is in Jesus." Salvation, then, is something far loftier and grander than deliverance from merely physical, material torture, and the great instrument of salvation is Gospel truth. The more pure the form in which this truth is held, and the more faithful the individual in its application to his own spiritual need, the surer and the more complete the salvation which he will share. Strip the truth of this its highest office and function, and, in the Christian view, you disrobe it of all that makes it venerable and attractive."

We make, then, a great practical mistake, when we accept or use, as an apology for our supineness and want of zeal for the Truth, the allegation that we cannot insist on mens' receiving our views of the Gospel, in those points especially on which we differ from our brethren, as necessary to salvation. In one sense the allegation is true; but, in a higher sense, it is not true. It is true, that we cannot insist on mens' receiving our views as the only means of rescuing them from a material hell. It is not true, that we cannot insist on their receiving our views as the means of preparing their immortal spirits for the highest heaven of bliss and joy. If we are sincere in our professions, we must believe, and should therefore urge the reception of our views of Gospel truth as essential to the salvation of the soul, in this the highest sense of the words. The salvation of the soul is, we repeat, its highest purity, its greatest moral perfection; and, as a consequence of these, its highest bliss. Just in proportion as its views are mingled with and tainted by error,—its views of God, of Christ, of duty, of accountableness,—will its virtue be dwarfed and incomplete, and itself shorn of its chief moral glory. We are not now speaking of any views urged controversially, but positively. And we claim for our views, as being, in our judgment, the nearest approximation, at least, to the purest truth of the Gospel, that they must of necessity, if faithfully used, produce the truest and most exalted righteousness, and hence the highest happiness.

On this ground, then, we may and should urge the essentialness of our peculiar views. The popular views of God strip Him, as we feel obliged to think, of His most endearing and attractive attributes, and sent Him on a tyrant's throne at the head of the Universe. The popular views of Christ make him the chief object of the soul's confidence and affection, and so exalt him into that place in its regard which of right belongs to His God and Father. Human duty is made, by those views, a mere mystical enigma, for man is required to be and to do that, which in the same breath he is told he has no ability for:—and human accountableness is made to rest on a distinctly unrighteous basis, and reach to a most unrighteous extent, as covering that which we could neither anticipate nor escape. Such is the theory;—and we may thank God that the human heart, despite all the allegations of its own depravity, is better than its theories, and often in acting out itself, gives them the lie. Were it universally true to a theory like this, the world could scarcely be lived in. Just to the degree in which that theory is clung to, just to the degree in which, *in practice*, it prevails, and is carried out, is the world deprived of that high righteousness which alone can truly dignify and bless it. Substitute, therefore, for this theory, the truth on these great topics. Bring the human heart everywhere to regard and believe in God as the all-gracious Father, surrounded by every venerable and benignant attribute, delighting in mercy, looking upon us and dealing with us as children; ready to meet us even when a great way off from His presence and home, and to welcome us, in our penitence, to his own heaven; in Christ, as the well-beloved Son and Messenger of that blessed Father, coming to teach us of, and guide us to Him, and exposing himself freely to suffering, and even a cruel death, that he might reach our hearts, and inspire within us a loathing of all sin, quicken the love of goodness, and fill us with intense and earnest desires to become what he taught and lived, as the preparation for our own higher and deathless life:—bring men universally to feel that their duty and their happiness are inseparable—that no one can perform that duty in their stead, or suffer for them the penalty of its neglect or breach,—that they are accountable only for their own personal sins, and for the right and proper improvement of their talents just in the measure of their ability. Fix these great views in the heart of man universally as living truths, exerting everywhere, and always, their legitimate, practical influence, and who will deny that the result must be heaven begun on earth,—man redeemed and glorified, and God duly exalted and honored! In the highest and best sense is that salvation wrought, which our blessed Lord came to propose and secure.

ATONEMENT.

One theory of the Atonement, advocated by some Christians is—that Christ suffered as a *substitute* for mankind, their sins being being imputed to him, and his righteousness imputed to them. For this theory many strong passages are quoted, such, for instance, as the following: "Who himself bare our sins in his own body on the tree." "For Christ, also, once suffered for sins, the just for the unjust, that he might bring us unto God." "For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God through him." Now there are insuperable difficulties in the way of this interpretation. The first is, that it involves injustice on the part of God. If Christ made an atonement for the sins of mankind, in the sense of suffering their penalty, then God's justice must be satisfied, and mankind in equity ought to be released, just as the debtor must in justice be liberated when the debt is discharged by another party. It is injustice to exact the debt from the debtor and the surety besides. And *are* the penalties of sin remitted? What *are* the penalties of sin? They are the outward sufferings which it causes, the inward degradation, and the remorse of conscience which it occasions. Now it is by the will and immediate agency of God, that sin is so punished. But at any moment he might suspend or abrogate that law *Has* he done so in consequence of the sufferings of Christ? By no means. That law continues as much in force as ever it was. Another condition is interposed, that of *repentance*. It is a law of the mind that *repentance* shall be a remedy for sin. It changes the view of the mind in regard to it. It breaks off the habit, and by the benevolent ordinance of God, restores peace to the troubled conscience. The laws of the mind are such, that one man *cannot* take the guilt of another upon himself. What another man suffers for my sins cannot relieve my conscience. It only *increases* my suffering, that my misconduct has been the cause or occasion of another man's suffering. How, then, shall we account for the fact, that such language as I have recited, is found in the New Testament? The key of these expressions is found in the fact, that the Jews always connected the ideas of suffering with sin. They seem to have had no idea that it is sometimes sent as a trial. Hence the question of the disciples concerning the blind man: "Which did sin, this man or his parents, that he was born blind?" Christ was sinless, yet he suffered. According to their theory he must have suffered *for sin*. Whose sin was it? The only sins to which his sufferings had any relation, were those of Christians, in changing their characters and conduct. So, you will observe, in all these cases, the *innocence* of Christ is mentioned in connection with his sufferings. In the first case, in the following language: "*Who did no sin*, neither was guile found in his mouth." The moral purpose comes afterwards, and it is not so much the suffering for the sins that are past, as to produce a moral change in the sinner himself, "*that* we, being dead to sin, *should live to righteousness*, by whose stripes ye were healed," made morally sound as well as abased for guilt. In the second case, there is the same mention of his innocence, and the moral renovation, which is the whole purpose of Christ's death. "For Christ also suffered for sins, *the just for the unjust, that he might bring us unto God.*" In the third case, there is precisely the same sentiment, conveyed in different language. "For he hath made him to be sin for us, *who knew no sin* that *we might be made the righteousness of God* through him." To bear our sins, and to regenerate us morally, are things entirely distinct, as much so as paying a man's debts is distinct from inducing him to become a sober and industrious man, able and willing to support himself; and the first is of small consequence when compared with the second.

CHRISTIAN CONFIDENCE.

"I pray tell me," says Chillingworth, "why cannot heresies be sufficiently discovered, condemned, and avoided by them which believe Scripture to be the rule of faith? If Scripture be sufficient to inform us what is the faith, it must of necessity also be sufficient to teach us what is heresy; seeing heresy is nothing but a manifest deviation from, or opposition to, the faith. That which is straight will plainly teach us what is crooked; and one contrary cannot but manifest the other. Though we pretend not to *certain* means of not erring in interpreting all Scripture, particularly such places as are obscure and ambiguous, yet this, methinks, should be no impediment, but that we may have certain means of not erring in and about the sense of those places which are so *plain* and *clear* that they need no interpreters: And in such we say our faith is contained. If you ask me, how I can be *sure* that I know the true meaning of these places? I ask you again can you be sure that you understand what I, or any man else, says? God be thanked that we have sufficient means to be *certain enough of the truth of our faith*. But the privilege of not being in possibility of erring, that we challenge not, because we have as little reason as you, to do so; and you have none at all. If you ask, seeing we may possibly err, how can we be assured we do not? I ask you again, seeing your eye-sight may deceive you how can you be sure you see the sun when you do see it? Perhaps you may be in a dream, and perhaps you and all the men in the world have been so, when they thought they were awake, and then only awake when they thought they dreampt. A pretty sophism this,—that whosoever *possibly may err*, cannot be *certain that he doth not err*. A judge may *possibly* err in judgment; can he therefore never have assurance that he hath judged right. A traveller may possibly mistake his way; must I therefore be doubtful whether I am in the right way from my hall to my chamber."

LETTER FROM MRS. JUDSON.

The Christian Reflector has the following interesting letter from Mrs. Judson dated at

RANGOON, March 3, 1847.

Messrs. Editors—Our first package of American papers has just been received, and I have taken a trip upon the inky columns, at more than railroad speed, back to the busy world that I have left behind. I see fair, beautiful Boston, as when I strained my eyes to catch a last glimpse while it faded in the haze of distance, on that memorable parting day. I go a little farther, and there are kind hands, and dear faces, and tearful eyes, and——. What if my own tears do fall and blot the paper? You will not think, I trust, that I love my new home any the less for remembering the old.

We had a long but most delightful voyage in the pleasant "Faneuil Hall," with its fine accommodations, kind officers, and quiet, orderly crew; and between our internal resources, and the constantly varying character of sea-scenery, we could find no time for *ennui*. Twenty weeks from the day on which we went aboard, we anchored off Amherst; and the next Monday morning, were lowered into a Burmese boat, to proceed up to Maulmain. I was most agreeably disappointed by my first view of the land of palms and mosquitoes. Our boat was very much like a long watering-trough, whittled to a point at each end, and we were all nestled like a parcel of caged fowls, under a low bamboo cover, from which it was not easy to look out. But the shore, alongside of which we were pushed up stream by the might of muscle, was brilliant with its unpruned luxurince of verdure, and birds and flowers.

Here some strange tree drooped its long trailers to the water, where the white tice-bird, or a gayer stranger, with chamelion neck and crimson wing, coquetted with its neighbor and the wealth of green bending below; and, then followed rich blossoms of new shapes and hues, and bearing new names, some in clusters, and some in long amber wreaths, stained here and there with lemon and vermilion, and all bearing the air of slumbrous richness which I believe is a characteristic of the Indian climate. Our oarsmen were Amherst Christians, who seemed as wild with joy as the birds themselves, (not that they were bird like in any other respect,) and there were laughing and chattering enough to make the heart merry. The first, being a universal language, I had no difficulty in understanding, but the latter sounded to me even more outlandish than their gaudy patsoes, bare, brawny shoulders and turbaned heads, appeared to the eye.

To my taste, Maulmain is a beautiful place, with its curious, weather stained houses, set down in spacious compounds, which are hedged round by the bamboo, and filled with tropic fruit trees. To my taste, I say, because tastes differ widely, and mine, having been formed on the simple model of American country life, would not be difficult to please. I have been told, however, by English ladies, that there were few towns in the East so entirely unexceptionable as a residence in every respect. For Rangoon, whither we came a little more than a week since, I cannot say so much. Indeed, the two places are so utterly unlike as to preclude any attempt at comparison. Maulmain has sprung up within the last fifteen years, and has all the sweet freshness of its youth about it; but Rangoon is an old, dilapidated town, with no specimens of architectural splendor for romance to spread a single feather by, crumbling in its narrow streets, but still, more than half in ruins.

The government buildings are deserted; some of the fine tanks that it used to boast, filled with rubbish, the moat dry, the gates taken away and the stockade in most parts laid flat for street pavements. And such pavements. Corduroy roads are nothing to them. This desolation is occasioned by the last king's having made an attempt to remove the town from the river's edge, and leave the ground to money-making foreigners—Greeks and Armenians, Jews, and a few English and Chinese. There are two Englishmen, ship-captains, residing here now. Our house, ("Green Turban's Den," as we have named it, since it is nearer that than a lodge, or a hall, or a cottage,) is on a Moorman street—an upper story, with a Jew's shop beneath it. It looks a little like civilization to see the children in their wide trowsers usually of crimson cotton, and their white, close-fitting robes above, trudging off to school, with their satchels on their shoulders, even though we know that the extent of their learning is probably only to jabber the Koran, but it mars the picture some to watch from day to day and find no girls among them.

The Burmese women go into the streets as openly as the men, but the wife of the true Mussulman never feels the fresh air upon her cheek. Hereupon, I should like to propound a question to physicians, but I forbear.

From my window I can see the tips of several pagodas; and, through the openings of a bamboo roof opposite, I catch glimpses of a cross crowning the Romish church. The Catholics can do Protestant missionaries but little mischief here now, as the alarm of poor "father Bruno," at an invasion which he appears to consider a rising up of the Arch-fiend himself, clearly evinces. The new king is a rigid Boodhist, and all foreign religions are on a par in his eyes. Boodhism never was more popular throughout the empire than now. The king's brother who is prime minister and heir apparent, pounds and cooks the rice for the priests with his own hands; and when he has occasion to impose a fine upon a Mussulman or any other foreigner, instead of receiving the money himself, he kindly advises the poor wretch to present it to the priests, and so buy merit for both—one profiting by the gift, the other by the suggestion. All *Mussulmandom* has been thrown into consternation of late, by the report that his most Boodhistical majesty, in an extreme fit of piety, had obliged three of their brothers to *eat pork*.

In the midst of all these things, the missionary of Christ would have cause for little encouragement, but that he knows he is enlisted on the side of an all-powerful conqueror, who, in the end, and in his own good time, is certain of victory. Since our arrival, about fifty Karens, some of whom desire baptism, have come to pay "the teacher" a visit; but only a few of the Burmese venture to show their faces. Ko Thah-a, the good old pastor of whom you have often heard- a mild, patriarchal-looking man, who quite takes me back in my fancy to the early days of Christianity—explains the difference. He says there are a great many Karen disciples, and when one of them finds himself in trouble with the government, they all band together, each contributes a few rupees, and so they help him out of his difficulty.

But the poor Burman is obliged to bear his own burden alone. The good old man is well qualified to judge, as he has himself both been in the stocks, and suffered in purse, for Christ's sake. Some of the Karens that came in never saw a missionary before, having been baptized by a native preacher. It was interesting, touchingly interesting, to hear how even these referred to the Bible—with what perfect confidence they presented it, in almost every remark they made, as their rule of faith and conduct; and I saw tears in eyes which one would suppose had looked on too many scenes to melt readily. A few years ago these men had no written language, and now they can nearly all read the Bible.

"The teacher" held Burmese worship last Sabbath in his study, though his audience was mostly composed of Karens. When I looked out upon the strange scenery, made up of oriental beauty and oriental degradation and wretchedness, and saw the poor, half-frightened disciples, creeping along the narrow alley, back to the stairs leading to the "upper chamber" where they were to worship, I thought I had before me a vivid picture of the olden time and Scripture scenes. Thus met the first disciples, when those from whom we are descended were performing blasphemous and bloody rites in a rugged northern Island, more barbarous and more degraded than the poor worshippers of an acknowledged nonentity that surround us here.

When will this land be like England and America? and by what process of means will the change be wrought? I should like dearly to live long enough myself to see the machinery well in motion, but, if that cannot be, "it is well." We shall know all about it at some future day. Then, when oceans raise no barriers to friendship, and intelligence flies on the wings of thought, may those who have parted from each other in sadness, meet in mansions now preparing for them by the Prince of Heaven, there never to part again. That all may be able to bring some few jewels for the crown of Him who hath "loved them," is the earnest prayer of Yours, most sincerely,

EMILY C. JUDSON.

LUTHER'S VISIT TO ROME.

The vivid and instructive account of Luther's first visit to Rome which follows, is taken from D'Aubigne's graphic history of the Reformation.

At last, after a fatiguing journey under the burning sun of Italy, he approached the seven-hilled city. His heart was moved within him. His eyes longed to behold the queen of the earth and of the Church! As soon as he discovered from a distance the Eternal City,—the city of St. Peter and St. Paul, the metropolis of the Catholic World, he threw himself on the earth, exclaiming, "Holy Rome, I salute thee!"

Luther was now in Rome; the professor of Wittemberg was in the midst of the eloquent ruins of the Rome of Consuls and of Emperors, the Rome of Confessors of Christ and of Martyrs. *There* had lived Plautus and Virgil, whose works he had carried with him into his cloister; and all those great men whose history had so often stirred his heart. He beheld their statues, and the ruined monuments which still attested their glory. But all this glory and power had passed away. He trod under foot the dust of them. He called to mind, at every step he took, the melancholy presentiments of Scipio, when, shedding tears over the ruins of Carthage, its palaces in flames, and its walls broken down, he exclaimed,—"*It will one day be thus with Rome!* "And truly," said Luther, "the Rome of Scipios and Cæsars is but a corpse." There are such heaps of ruin that the foundations of the houses rest at this hour where once their roofs were. "*There*," said he, turning a melancholy look on its ruins, "*there* were once the riches and treasures of this world! All these fragments of wreck which his foot encountered whispered to Luther, within Rome herself, that what is strongest in the sight of men may be destroyed by the breath of the Lord.

But with these profaner ruins were mixed holy ashes: the thought of this came to his mind. The burial places of the martyrs are hard by those of Roman generals and conquerors. Christian Rome and her trials had more power over the heart of the Saxon monk, than Pagan Rome with all her glory. In this very place arrived that epistle wherein Paul wrote, "*the just shall live by faith.*" He is not far from the forum of Appius and the Three Taverns. In that spot was the house of Narcissus; here stood the palace of Cæsar, where the Lord delivered the Apostle from the jaws of the lion. O how did these recollections strengthen the heart of the monk of Wittemberg!

Rome then presented a widely different aspect. The warlike Julius II. filled the pontifical chair, and not Leo X., as some distinguished historians of Germany have said, doubtless for want of attention. Luther often related an incident of this Pope's life. When the news was brought him that his army had been defeated by the French before Ravenna, he was reading his prayers; he threw the book on the floor, exclaiming, with a dreadful oath, "Well, now thou art become a Frenchman. Is it thus thou guardest thy church?" Then, turning himself in the direction of the country to whose arms he thought to have recourse, he uttered these words, "Holy Swiss! pray for us."

Having arrived about the period of the festival of St. John, he heard the Romans repeating around him a proverb current among the people:—"Blessed is that mother," said they, "whose son says mass on St. John's eve." O, thought Luther, how gladly would I make my mother blessed. The pious son of Margaret made some attempts to say mass on that day, but he could not, the crowd was too great. Warm in his feeling, and confiding in his disposition, he visited all the churches and chapels, gave credit to all the marvellous stories there told him, went through with devotion the observances required, and was pleased at being able to perform so many pious acts, from which his friends at home were debarred. "How do I regret," thought the pious monk, "that my father and mother are still living; how happy should I be to deliver them from the fire of purgatory by my masses, my prayers, and other admirable works." He had found the light but the darkness was far from being wholly chased from his mind; he had the faith and love of the gospel, but not the knowledge of it. It was no easy matter to emerge from that deep gloom that had for so many ages overspread the earth.

Luther said mass several times at Rome. He went through it with all the unction and dignity that such an act seemed to him to require. But how was the heart of the Saxon monk distressed, when he saw the profane and heartless formality with which the Roman clergy celebrated this Sacrament! The priests, on their part, laughed at his simplicity. One day, when he was officiating, he found that at the altar they had read seven masses while he was reading one. "Quick! quick!" said one of the priests, "send *Our Lady* her Son back speedily;"—thus impiously alluding to the transubstantiation of the bread into the body and blood of Christ. Another time Luther had only got as far as the Gospel, when the priest who was at his side had already finished the mass: "Make haste, make haste!" whispered the latter, "do have done with it."

His astonishment was still greater, when he found, in the dignitaries of the church, the same corruption he had observed in the inferior clergy. He had hoped better things of them. In the fashion at the papal court to attack Christianity; and a person was not counted a man of sense, if he did not hold some eccentric and heretical opinion in relation to the dogmas of the church. Some would have convinced Erasmus, by certain passages from Pliny, that there was no difference between the souls of men and of beasts; and there were young courtiers of the Pope, who affirmed that the orthodox faith was the growth of the cunning invention of the saints.

Luther's office of envoy from the Augustines of Germany, procured him invitations to several meetings of distinguished ecclesiastics. One day, in particular, he was at table with several prelates: the latter exhibited openly their buffoonery in manners and impious conversation; and did not scruple to give utterance before him to many indecent jokes, doubtless thinking him one like themselves. They related amongst other things, laughing and priding themselves upon it, how when saying mass at the altar, instead of the sacramental words which were to transform the elements into the body and blood of the Saviour, they pronounced over the bread and wine these sarcastic words, "Bread thou art and bread thou shalt remain; wine thou art, and wine thou shalt remain—*Panis es et panis manebis; vinum es et vinum manebis.*" "Then," continued they, "we elevate the pyx and all the people worship," Luther could scarcely believe his ears. His mind, gifted with much vivacity, and gaiety in the society of his friends, was remarkable for gravity when treating of serious things. These Romish mockeries shocked him. "I" says he, "was a serious and pious young monk, such language deeply grieved me. If at Rome they speak thus openly at table, thought I, what if their actions should correspond with their words, and popes, cardinals, and courtiers should thus say mass. And I who have so often heard them recite it so devoutly, how in that case, must I have been deceived."

HUMAN BROTHERHOOD REVEALED BY CHRISTIANITY.

It is not easy to believe that no great broad lights have been thrown on the mysteries of men's minds since the days of the great poets, moralists and metaphysicians of the ancient world. We seem to feel more profoundly than they—to see, as it were, into a new world. Since the revelation of Christianity, all moral thought has been sanctified by religion. Religion has given it a purity, a solemnity, a sublimity, which, even among the noblest of

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"DESPOTISM OF LIBERALISM."

Under this title the Puritan has a characteristic editorial, in which the statements are partly true, but they convey false impressions. He adduces facts that have occurred in Switzerland, in Germany, and especially in Holland, *where Christianity is supported by the State*, and he then charges home on liberal Christianity, the consequences which he knows *have sprung only out of the union of Church and State*. In the countries referred to, not any particular *form* of Christianity is sustained by law; only the State provides that the Christian religion be supported.

On the other hand, in England it is required by Law that Christianity be supported in the form in which it exists in the "Thirty-nine articles." All that the Puritan has said of the Despotism of Liberalism, in Switzerland and Holland and Germany, may be said, too, of the Despotism of Orthodoxy in England. If the Puritan has found a few facts, which he has arranged and presented in such a manner as to be able to make what he deems a good hit at Liberal Christians, and to throw back with seeming force an arrow in return for such as have struck Orthodoxy "between the joints of the harness," very well. If he wishes to show that Liberal Christianity, when sustained by law, may be despotic, as well as Calvinism, he will find none who will assent to him more readily than Liberal Christians. But if he seeks to make the impression, that Liberal Christianity has ever been so tyrannical as Calvinism, he is rebuked by the voice of history, and by the actual state of things in the countries where Liberal Christianity has now the ascendency.

There is a key which opens to the real position of the Puritan. "To such a state," he says, after depicting the condition of things in Holland, "would Massachusetts come in less than forty years, if our system of education should go on, in its present way of consolidation, and if Unitarians become as prevalent here as in Holland." Hence his bitter cries. A portion of the Orthodox represented by the Puritan, wish to have *Calvinism* taught in our public schools. They do not regard as Christianity any teaching which does not include Calvinism. They wish the genuine old Puritan times to return, in which they could, if they might choose to do it, whip the Quakers, hang witches, and harry the Unitarians and Catholics out of the land. But the great body of the Orthodox Churches they cannot persuade as yet to second their exertions, nor respond to their wishes. In regard to the present system of education in Massachusetts, we believe that it commends itself to the great body of Christians of every name. They perceive its great excellence. They perceive and acknowledge the wisdom of the Board of Education, and the great merits of its Secretary. But if the Puritan can effect a change in the present favorable feelings of the great majority of the Orthodox toward the system of Education in Massachusetts, he will spare no efforts to do it. He will utter the cry of "the Despotism of Liberalism," and every other cry. He well knows the effect of charges repeated again and again, even if they be false; and he acts accordingly. But we think he will not succeed. ¶.

FALSE CHARITY.

A few days ago, in talking with a friend, we expressed deep regret that he had leased a building belonging to him for purposes, some of which he regarded as utterly immoral. His apology was friendliness for the tenant, and the long habit of kindly intercourse with him. We could not but think it a singular extension of charity, rather beyond even the apostolic standard, that he for friendship's sake should become an accessory to sins which he despised. He should have said: "I am your friend, sincerely so, and shall therefore be glad to help you out of a bad business, but not in it." The incident led us to reflect on the many shams, which assume the face, and too often rejoice in the name, of charity, and which (as in the instance just cited,) perform at least one of its offices, that of covering a multitude of sins. On pretence of friendship and kindness, men do and sanction very many things, which independently of personal feeling, they would reprobate. There are many cases, in which a conflict of duties is supposed to exist, while in fact the only conflict is between duty on the one side, and good nature, convenience, prejudice or whim on the other. There is a heaven-wide distinction between charity, and that blind, careless spirit, which thinks with about equal complacency of moral good and moral evil, smiles alike on the saint's and on the sinner's path, and takes the slightest and most superficial views possible of the evil of sin. Charity is always a pure and holy spirit. Let us look for a moment at some of its counterfeits, and endeavor to discriminate between it and them.

Good nature is frequently made to pass for charity, and yet has so little in common with it, as often to be allied with excessive uncharitableness. Good nature is a disposition rather than a virtue. It is innate, not acquired. Its seat is in the nerves, not in the soul. As an auxiliary to charity, it is of great value; but, of itself, it it is too feeble and inane for any valuable results: while the spirit of true Christian love can curb and bend an unpropitious nature, suppress constitutional irritability, and mould into forms and expressions of unwearied kindness a gloomy or even a resentful temperament. The philanthropist Howard was naturally quick and strong in his resentments, intensely irritable, impatient of contradiction and opposition; and yet, by faithful self-discipline, he was trained to a degree of self-forgetfulness and entire devotion to the good of others, such as has rarely been seen upon the earth. On the other hand, there are multitudes who hardly ever uttered an unkind word, whom yet no earthly inducement could stir up to perform a practical kindness involving cost or sacrifice. But charity is always an active principle. It seeks occasions for its own exercise, and goes about doing good.

Indolence also is very apt to ape the fashion of charity in the cut of its mantle. There are many men who have not energy enough to say *No*,—who, without any benevolence of purpose, suffer kindnesses to be drawn from them, merely to save themselves trouble,—who bestow money or superfluities, the loss of which they will never feel, to absolve themselves from the duty of inquiry or personal effort. There are many who are made uneasy by the sight of actual distress, or by any urgent claim pressed directly upon their regard, who therefore relieve such distress or meet such claims from sheer selfishness, while they never seek an opportunity of doing good, and only breathe the more freely, and feel the happier, when none presents itself. We hardly need say that this is not charity.

A desire for popularity also often puts on something of the semblance of charity. One who thirsts for praise and applause will often not only perform signal and showy acts of beneficence, but will line his daily path with such instances of concession, courtesy, and kindness, as will win for him a prompt return of thanks and praises, while he has no heart for the charities, in which the left hand knows not what the right does.

These counterfeits may all be detected by the application of moral tests. "Charity," says St. Paul, "rejoices not in iniquity, but rejoices in the truth." Mere good nature, however, scorns this restriction. It is as ready to aid a frivolous, and often a guilty purpose, as the purest and holiest. It is a social impulse which brings one into sympathy with evil as easily as with good. It is disposed to make every man's way plain and easy for him, whether his way lead to heaven or hell. Indolence, too, when it calls itself charity, makes no discrimination as to the moral character of the aims and objects of its benevolence. It only seeks to ward off importunity, and cares not what becomes of its gifts, if it is not solicited to repeat them. Persons, who fall under this description will bestow the means of vicious indulgence as readily as they would necessary food. They will give, when it would be true kindness to withhold.—Seeking only their own ease and comfort, they will comply with the wishes, or yield to the solicitations, of one whom they see and know, though it be to the degradation and ruin of scores whom they know not. They will refuse no facility of sinning or of making others sin to one, who by his continual coming might weary them. The love of popularity, too, has no reference to moral distinctions in its kindness. He who desires above all things the favoring suffrages of his fellow-men is sure to maintain no very high standard of morality. His voice and influence are almost always against reform. His gifts go not forth towards the creation of a higher and sounder tone of moral feeling.—Faint and feeble are his efforts against reigning follies and fashionable sins. His approving words or ready gifts are offered indiscriminately for whatever happens for the time being to take the popular taste, no matter whether it be useful, frivolous or positively evil. Indeed, there are men, to whom, were you to judge of them from the direction in which they have bestowed what have been called their generous gifts or efforts, you would be compelled to ascribe to them almost every possible human virtue, folly and vice; nor could there be two plans or causes so opposed to each other, as not to secure their cordial sympathy and aid for both at the same time with important sections of the community. There is no tendency, which so utterly deprives a man of individuality and of principle, as this hankering after popularity. Where this is the ruling passion, a man's conscience seems to be outside of him. His heart pulses are put in motion by voices and murmurs from without. In fine, he reminds one as to his moral man of those strange races of zoophytes, whose vital organs lie all exposed on the surface of the body.

The tendency manifest in these counterfeits of charity, to the neglect of moral distinctions, prevails very extensively at the present time. Forbearance for the sinner is perverted into forbearance for his sin. Men are often ready to feed the bodies of the perishing, while they leave their souls to perish. They would diffuse outward good, but withhold the bread of life. They would remove external evils, yet leave the great source of evil in man's heart untouched. Thorough, severe views of sin, and pungent representations of its evil and its danger, are often deemed uncharitable; and many there are who would have only smooth things prophesied to the most guilty, and would enjoin silence as to every sad liability to which sin exposes the soul. There is prevalent a sentimentalism, which would suppress all mention or thought of the fearful displeasure of the Almighty, that must rest on every form of evil. But Christian charity, while it takes the Father of all for its pattern, does not profess to be more merciful than he; and he most manifestly expresses in the course of his Providence his stern disapproval of sin. Though he love all, the profligate and violent are often suffered to fall the premature victims of their own passions. Though he love all, he makes the way of transgressors hard, and the wages of sin bitterness and woe. Though he love all, it stands not more plainly written in the Bible, than it is in the most familiar chapters of human experience, "There is no peace to the wicked." And how is it with our Savior! We find nowhere charity like his,—a heart, a life, a death, full of love,—of love, not in word only but in deed, in utter self-sacrifice, in intense agony of suffering. We know that there was no harshness in his spirit, no sternness in his temper, but an unearthly tenderness and pity. And yet, he proclaimed in the most thorough, emphatic, intense forms of statement, the evil and the misery of sin, the outer darkness and the undying worm. With these divine examples, Christian charity, in order to be worthy of the name, must assume the highest moral ground,—must constantly recognize the distinction between right and wrong,—must concern itself, not with men's outward comfort, but with every form of moral and spiritual good.

A. P. P.

For the Register.

"MODAL TRINITARIANISM."

The Recorder of last week contains a reply to an article in the Register of the previous week, on "Modal Trinitarianism," in which he expresses his belief, that this doctrine is gaining ground among those more serious and devout Unitarians who are dissatisfied with the negative character and barrenness of their usual creed, as well as with the wild freaks of their pantheistic brethren;" that it "was the view which the lamented Channing espoused in his last days;"—a view over which he alleges "there seems to be a veil of studied secrecy thrown." It is possible that the Recorder's post of observation may have given him a juster survey than we ourselves have been able to take, and that he may have more penetrating powers of discernment with which to ascertain the real state of things. But while we are aware of the impressions received by our Orthodox friends, we feel for ourselves, that they are without sufficient grounds. In regard to other "surmises" expressed by the Recorder, it is proper that the answer come from another quarter, if any answer be deemed necessary to *surmises*. But we believe that no person can be more astonished than those alluded to.

There are, doubtless, modifications of opinion which every generation more or less undergoes, in which some doctrines that stood out in the light fall back into the shade, and some that were in the shade advance into the light, and some receive a new coloring, and new combinations give a new appearance to the whole. Different creeds become more like one another by mutual discussion, as stones become rounded by the incessant washing of the waves, and each denomination silently adopts from another something which perhaps it once excluded. In such modifications, Unitarians as well as Trinitarians may share. It is the glory of Unitarians that their liberty allows them, if they choose, to modify their opinions to a greater extent than other Christians, with no diminution of Christian fellowship and love. But in regard to a few great doctrines—the doctrines of Christian liberty, and of the absolute unity of God in distinction from a tri-personal God-head; the doctrine that Christ is the Son of God, and not God the Son; the doctrine that all homage to the Son is to the glory of the Father who sent him; in these, it may be confidently said, Unitarians were never more united than they are at the present day. There is a far greater proportion of the Orthodox who are inclined to the Swedenborgian or modal view of the Trinity. There is a far greater proportion of Trinitarians who have become Unitarians, than of Unitarians who have become Trinitarians, whether modal or otherwise, within the last ten years. There is a stronger tendency, there are more favoring causes in operation at the present moment, to lead to Unitarianism.

If the union of Christians can be effected in no other way than by the mutual advance of Christian denominations toward some common ground of belief, on points in which they now differ; if Trinitarians and Unitarians can feel and act as brethren only as the former shall advance and the latter recede, to "modal Trinitarianism," we are almost tempted to say, God speed the means! But there never will be perfect union in doctrine on earth. If Trinitarians will not accept of Unitarians as Christians, nor look fraternally on them, till the latter accept the doctrine of the absolute Deity of Christ, they will be obliged to wait until the world shall end—and longer too. There will never be union between them, there never will be the union which the other denominations are seeking among themselves, (to the exclusion of Unitarians, as recently in the Great Alliance in England,) until they unite on the ground of *love*—and that bond, when it shall exist, will encompass Unitarians with the rest.

It seems strange that the Recorder should not understand how "the lamented Channing" could utter "those surprising sentiments at Lenox," and yet not be "a modal Trinitarian." We say, for ourselves, (and the Recorder will readily believe we are not modal Trinitarians,) that there is nothing in that address which we do not most fully adopt as expressive of our own feelings and views. Two clauses in the last paragraph of the address—"Savior of the race, who didst shed thy blood on the cross to reconcile man to man, and earth to Heaven"—"Father Almighty, spread the truth and spirit of thy Son through the whole earth,"—are enough to show, with Dr. Channing's known views of the spirituality of God, that he accepted, toward his dying hour, neither the doctrine of a modal Trinity, nor the Orthodox view of atonement. We could add, also, if it were necessary to add, remarks made by Channing, in conversation with the writer, not more than two years before his death, in which, while he expressed a fraternal sympathy with Christians of every name, and a special regard for some liberal Christians in the Orthodox denomination whom he named, he ranked himself with those who hold fast the two great doctrines—Christian freedom, and the absolute unity of God, in contradistinction from the doctrine of the Trinity.

There are very many Orthodox Christians, who had been taught to regard Dr. Channing with horror, but who, on reading his address at Lenox, have felt and said as the wife of an Orthodox clergyman not long since confessed to us, "If any man ever belonged to the kingdom of heaven, surely Dr. Channing did." It is not strange that some, who find it difficult to see how a decided, intelligent Unitarian can be a Christian, should surmise that such profoundly Christian utterances as Channing's at Lenox, must be the offspring of changed sentiments. When that "veil" of which the Recorder speaks, shall be lifted up—that "veil of studied secrecy," as he most surprisingly calls it—when, with the publication of his Memoirs soon to take place, Channing shall be personally known to his Orthodox brethren who have so long abhorred his name, and who cannot even now let his shade rest in the grave without calling over it the old vituperations, as Professor Stuart has done in his recent volume of Miscellanies,—then, we trust, will it be more clearly seen, and deeply felt, that Channing was a Christian, and the perception of it will remove prejudices, and hasten the day of the union which shall subsist among the denominations by love.

The Recorder supposes it impossible for the "more serious and devout Unitarians" to be satisfied with simple Unitarian views. He exclaims, "O cold and cheerless view of our only Savior, which sees no manifestation of Godhead in him, except such as is seen, though less eminently, in the works of Creation." He calls it "a sorrowful blindness of mind, which has no clearer vision of the Divine beauty of our Lord." It is easier to make an exclamation, than it is to possess a feeling. But we ask the Recorder, is it not enough to see and acknowledge the Divine beauty in Jesus, to see the Infinite Father in the Son! Does it matter so much where and how we behold the Divine glory, if we only behold it! We commend the Recorder to such communing of the soul with God, manifested in Nature, as is expressed in the lines following:—

"The clouds were touched,
And in their silent faces did he read
Unutterable love. His spirit drank
The spectacle.
His mind was a thanksgiving to the power
That made him; it was blessedness and love."

We commend him to a sublime interpreter of the feelings of the human soul, who having stood before Mount Blanc, exclaimed:

"O dread and silent mount! I gazed upon thee
Till thou, still present to the bodily sense,
Didst vanish from my thought. Entranced in prayer,
I worshipped the Invisible alone."

If the Recorder is tempted to call this "a poetic sort of religion," as we have heard some call Unitarianism, we commend him to the Apostle Paul, who said, "Beholding with open face, as in a glass, the glory of the Lord, we are changed into the same image from glory to glory as by the spirit of the Lord." The pre-eminence that belongs to the Son of God, is, that he is, (what the material creation cannot be,) the very radiance of the Father's glory, the exact image of his substance."

To the personalities of the Recorder, to his reproach of our being "so sadly stained with apostacy," we wish to say nothing. He may rest assured that we believe him when he says he "suffers more pain than he inflicts," in making the charge. But we suggest that his pain was caused by the striving of the good Spirit against his applying a bitter and unjust epithet to one who may have no less profound reverence than himself for Jesus as Master and Lord. "A sense of duty" may have "compelled him to speak as he deeply felt." But he is not the first who has felt he ought to do "many things contrary to the name and spirit of Jesus." We submit with all due regard to his admonition of the "pains" in reserve for us, "in retracing our steps." But we respond now as we did to Channing in the conversation alluded to, when he asked, "Would you go back to the bondage of creeds for a whole world!"

N. S. F.

For the Register.

NEW YORK CORRESPONDENCE.

New York, July 27, 1847.

REV. DR. SKINNER'S CHURCH.

It is a beautiful peculiarity of the Christian system of doctrine and worship, that it brings the rich and poor, the high and low together before the Lord, who is the maker of them all, and the judge of all, and who is no respecter of persons. Not that religion demands equality of outward condition in its votaries, forbidding one disciple to be richer than another, or more tastefully or expensively attired. To maintain this, were to join hands with fanaticism and make one's self simply ridiculous. Intelligent piety, so far from repudiating divinity of outward allotments, recognises in them the wise appointment of Divine Providence, who designs our discipline and improvement through this very means.

But religion does require that we make not riches or any other temporal possession a ground of self-complacency and self-elation over our less favored brother, when we come to tread the courts of the Most High. In the services of religion all stand on common ground—all have sinned—all need forgiveness—all have received mercies unnumbered, and all have an infinite debt of love and gratitude to pay, and it is alike foolish and wicked for any to feel as if their superiority of outward gifts gave them any advantage at a throne of grace over their poorest and most abject brother. Wealth can buy nothing here. Fine apparel, costly equipage can win no favor with Him who looks upon the heart and whose chosen offspring is a contrite spirit.

If these things be so, then it is evidently right and important that our churches should avoid as far as possible the appearance of a preference for the rich and the worldly great in the internal arrangements for worship. They should guard against all arrangements for seating the worshippers which have a tendency to make the poor man feel his poverty and regret it, or the rich man feel his importance and be proud of it.

These obvious truths seem not to have been well considered in the erection of many of the New York churches. Dr. Skinner's church among others appears to have been built by a few wealthy individuals for their own convenience, and the convenience of others in like circumstances. There were few or none of the poor in it at its commencement a few years ago, and I remember it was said at the time, this was one of the objections Dr. Skinner made to settling over it when first invited there, and a very serious objection I should think it would be with any right minded clergyman. It is an advantage to the minister to have a fair proportion of the poorer classes under his parochial care.—The consideration of their wants, temptations, dangers, which their presence calls for, will impart fulness, variety and unction to his discourses; and his intercourse with them in pastoral visitation, besides warming his heart will enlarge his field of thought, exhibiting human character in new and ever varying phase, and suggesting new topics for the closet and the pulpit.

I have been informed, and I presume correctly, that the Mercer Street Church, (Dr. Skinner's) was built by a company of wealthy men, who, after the edifice was completed and a pastor chosen, sold the pews at auction to reimburse the outlay to themselves. This method of erecting churches and settling pastors is not uncommon in our large cities; and I do not see that any one has a right to complain, when men of wealth employ their property in building churches and settling ministers of their own choice; neither can it be denied that they have a right, if they so choose to sell the accommodations thus provided to those who will pay for them a sum sufficient to cover the outlay. It may be urged in favor of this method, too, that it serves to multiply houses of worship in cities where the tendency always is to a deficiency of church accommodations.

But it may well be questioned after all, whether this mode of multiplying churches is a healthy mode; whether it does not draw the line deeper between the rich and the poor, instead of annihilating it. And especially when this method is resorted to as a *real* speculation, out of which the parties who originally invest the money intend to realise a handsome advance, surely such a part, known or suspected, must prove a great drawback to the usefulness of the church and its minister, by shutting out the poorer classes not only, but by giving a mercenary character to the enterprise in its origin.

I do not know that the Mercer street church has had any of this prejudice against the motives of its originators to contend with. But the other objections to the system which gave it birth, prevail here as they must every where and always. Provision is indeed made for the poor in the appropriation of free sittings and slips to their use, but this is an aggravation of the odious distinction between them and the wealthy, which those who need the accommodations will be slow to avail themselves of. This feeling of the poor classes may be called false and foolish pride, but then there is so much the more need that they should have the gospel preached to them; and of course it is so much the more important that they should be induced to attend by provisions that will attract, not repel them.

It is the misfortune of Dr. Skinner's church, like that of Dr. Spring's, that it embraces in its membership and among its influential men, individuals whose standing with the world and in business circles, is not exactly such as to recommend religion to the acceptance of those who know them. How they manage to maintain their self-complacency and hold up their heads under the hard knocks which the good old Dr. gives them, is sometimes a matter of surprise, till we reflect that always these are the very hearers who are prompt to apply all the promises to themselves, and all the threatenings and curses to their neighbor. Is there no remedy for this evil? Is there no way of relieving the church of those members whose lives only mar religion and defeat all its benevolent purposes! The Mercer street church has exhibited a commendable liberality and zeal in sending the gospel to the destitute portions of the city and of our land, for which they deserve all praise. But how much greater would be their efficiency if they would remove out of the way the stumbling blocks which have crept into their own fold. The influence of the church would be increased a hundred fold, if those who profess religion only that they may more efficiently impose on society, were cast out of its bosom.

Truly Yours, CRITO.

For the Register.

I was pleased to see the notice in your paper of the 17th ult, of the Sunday School celebration on the 3d, at Walpole, N. H., and I would take this occasion to speak of the four celebrations of Independence in Cheshire County, making a new and happy era in our history.

Formerly it was a day of gladness and joy, as the elder John Adams predicted it would be; but it was connected with the past only. Patriotism had much to do with it, but the senses more. We had our cannon booming, our bell-ringing, processions, orations, dinners and toasts; but the prominent mark of *Independence*, was to feel *rich* with potations, to elevate the animal rather than the spiritual or moral and intellectual man. A happy change has come over us. An *old fashioned* celebration can, now, no where be sustained.

At Fitzwilliam the County Temperance Society celebrates the two-fold independence of the country, and freedom from that which debases the man and the country too. Some 2000 were present. At Winchester on the 5th, 1500 attended a common school celebration. It was delightful to see, at the appointed hour, the scholars from the 10 or 20 school districts, arriving on the green, attended by their teachers, some with music, others in carriages from remote portions of the town. There were not less than 600 children in the procession. Each district displayed a banner with some appropriate motto. At the dinner hour they were all sumptuously provided for in the Hall, by the parents. In the addresses, while the day was not forgotten, the great interest of common school education, was the prominent theme, urged home upon parents and children. Rev. Mr. Culver, of W., of the Methodist persuasion, made the address to the children. It was eloquent, and yet not above their comprehension. At Sullivan the day was also devoted (on the 6th) to common schools, a beautiful grove was selected. Here also each district had its banner with inscriptions of encouragement, about 5 hours were happily spent, some eight or ten gentlemen present making addresses, interspersed with vocal and instrumental music.

This new interest in education had been progressing, for many years, from the example of Dublin, whose minister, Rev. Mr. Leonard has been indefatigable since his settlement 26 or 27 years ago. It at length reached other towns, and some 6 or 7 years ago a county association was formed. The meetings have been held in some 14 or 15 of the 22 towns already; and whenever attended, the most happy effect has been seen. In 1845 a Teacher's Institute was established, and the expenses borne for two years by private subscription. This year a sum sufficient for two sessions has been raised by the towns, the Legislature so permitting by the act authorizing the appointment of a State School Commissioner. Just imagine this generation of children taught in all the rudiments of an English education, and each pledged to total abstinence from intoxicating drinks, and look forward 20 years!

Our Institute has been successful. One hundred new Teachers, i. e., not before attending the Institute, were qualified and sent forth at our Spring term, and a larger number will probably attend the October term. Our Schools are already 50 per cent better than they were ten years ago. Hilisboro' county had her first Institute last Spring, but I feel convinced that their system of lecturing only will be a failure, if not changed. Excellent theory, but there must be practice, thorough drilling, with a model school. Connected with the Institute, the importance of moral training, with the best modes of governing a school without resort to corporal punishment, are not ordinary considerations.

Sullivan County has given notice of a full Institute, and we trust every county in the State will follow an *indispensable* example.

CHESHIRE.

For the Register.

SUNDAY SCHOOL EXCURSION AT PROVIDENCE.

The last week's Register contained an interesting account of several gatherings of Sunday school scholars belonging to a number of our religious Societies. Last Saturday, the 24th, was made an interesting occasion to the scholars and Teachers of the Sunday School attached to the Rev. Mr. Osgood's Society, (Westminster) of this city. Notice was given from the pulpit the Sabbath preceding, that a Steamboat was secured to take the scholars and Teachers belonging to the School, and all that were attached to the Society or friendly to the school, to a place a short distance from the city called "Bishop's Shore" at 1-2 past 9 o'clock A. M. About 200 assembled, including the Pastor, Teachers, Scholars, Parents, invited friends &c., with many others upon the wharf greeting us with kind wishes for a happy time. The cry "all aboard," "throw off that fast," was soon heard, and off we went, like one anxious to get rid of the hum of business, and exchange the dull routine of a city life for the sweet scenery of the country, with its hills and dales, its trees and flowers, and the songs of its beautiful choristers to enliven and cheer the spirits. The place before named is on our Bay about 5 miles below the city. Our vessel was in due time safely at its place of destination, and unladen. The spot is one of unsurpassing loveliness for such a gathering. And still they come in the cry, until we numbered about 300—at the sound of a bell we were called together for religious exercises, and were addressed by the Superintendent, Mr. Amos Perry, then singing, then addressed by the Pastor, with prayer. Fear, if any, present will ever forget the scene. From 2 to 300 voices raised together in praise to the Giver of all good,—the place, the time, the occasion, it will be no doubt, as the Pastor well observed, a leaf embalmed to be taken out of the mind's memory on the journey of life, to soften its asperity and to point us to a better home. After the exercises the company all separated, to be called again by the sound of the bell, at the hour of the repast,—a repast only known in Rhode Island. None but those who have been initiated know the mysteries of a Rhode Island clam bake. After this repast we again had religious exercises, with instrumental and vocal music, and were addressed by the Pastor, the Rev. Mr. Stone, our Minister-at-Large, and by the Superintendent.

It was made the occasion of kind remembrances to the Superintendent, Mr. Perry, and to the two Librarians, Mr. J. C. Anthony and Mr. Thomas Doyle, for their untiring devotion and faithfulness in their several capacities, by gifts made to them by the scholars and Teachers belonging to the School.

Few Societies can boast of a better Library than is attached to this Sunday School, which consists of more than one thousand volumes of well selected books adapted to all ages, well covered and labelled, and kept in remarkable good order.—Many of the contributors considering that a Library, selected and well cared for, was next to Teachers the greatest auxiliary to any established and well sustained Sabbath School.

At 4 o'clock we were again called together to what is usually called a picnic, with tables laden down with cakes, fruits and flowers. At quarter before five o'clock we were again on our way home, with nothing to mar the festivities of the day, or to take from the deep and agreeable impressions which must have been left upon each and every mind. May all such occasions be so improved as to lead us to better lives and to prepare us for that change which awaits us all.

S. P.

Providence, July 27th, 1847.

[For the Register.

ABDOLONYMUS—THE SIDONIAN.

The clash of arms that shook the Persian state,
Did not disturb the peasant at his toil;
In his small garden-plot more truly great,
Than he who stretched his sceptre o'er its soil.
He wanted nought but what his hands supplied,
Content with fruits, the bounty of his field;
There would he in old age in peace have died,
But worth and greatness could not be concealed!
O'erlooked were many who would Sidon rule,
Ambitious princes seeking kingly sway,
Who trained in arms had learned from war's proud school
By fire or sword to win to thrones their way.
The crown and purple robe to him were sent,
Who peaceful lived with poverty content. J. V.

For the Register.

UNITARIAN SOCIETY IN STANDISH, ME.

Mr. Editor,—The Ladies connected with the Unitarian Society in this town, held their Fair and Tea Party June 3d inst., and they were completely successful in their undertaking. The proceeds of the Sale, after deducting expenses, amounts to the sum of $120. The day was pleasant, and large numbers were present from Portland, and the adjoining towns; to whom the Ladies would express their thanks, for the liberal purchases made by them. The interest of the occasion was heightened by appropriate remarks, made by George H. Nichols, M. D., of Standish, and the Rev. Dr. Nichols of Portland. Dr. N. spoke at length, upon the nature, object, and benefits of Public Worship; and we trust, that we shall not soon forget his words of counsel and encouragement.

The Ladies would acknowledge with feelings of gratitude, liberal donations of articles received from Lowell, Weston, Bernardston and Boston, Mass.; also from the Societies of our faith, in Portland, Kennebunk, and Topsham, Me.

The Pastor of the Unitarian Society in Standish, would take this opportunity to acknowledge private donations in money, received from friends interested in the prosperity of his Society.

E. J. G.

For the Register.

Quincy, Ill, July 12th, 1847.

Mr. Editor,—Allow me to correct two or three important, though unintentional errors, which I noticed in the Rev. Mr. Frost's Sermon, a portion of which was printed in your paper of 26th ult. It stated that Mr. Moore found the Unitarians of this place, unorganized, and without a meeting-house, that a house was built without foreign aid, &c. &c. The truth is, our Society was gathered in the spring of 1839, through the labors of Rev. W. G. Elliot, and Rev. Wm. P. Huntington. Mr. H. preached for us, with much acceptance, a portion of the summer, then took a journey East to procure money to assist us in building a house of worship. He obtained aid from the Societies in Duxbury, Lowell, Cambridge, Worcester, Fitchburgh and Keene, besides other donations which were placed in the hands of Rev. Mr. Briggs, which, with a donation from the Rev. Mr. Elliot's Society in St. Louis, amounted to about $600. The Society was then legally organized, and had preaching from Mr. Huntington through the spring of 1840. At that time the building of the Church was commenced, and it was finished the September following. Mr. Moore arrived here in December of the same year.

I deem it my duty as a member of this Society to make this statement, in justice to our Eastern friends, whose hearts have ever sympathized with, and whose hands have ever been open to supply the wants of their brethren in the West. Respectfully yours,

W. H. G.

FOREIGN CORRESPONDENCE.

We have pleasure in being able to announce, that we have obtained from a gentleman who has recently sailed for Europe, encouragement to expect that he will correspond with the Christian Register occasionally during his absence. It was his intention to have prepared as an introduction some account of the voyage, but was prevented from doing so. The omission, however, will be found well supplied by the following extracts from his journal addressed to a friend at home, which though not intended for publication has been kindly submitted to our disposal. Its lively and graphic character will cause it to be appreciated and read with interest by his numerous friends.

At Sea, June 6th, 1847.

Although my eye continues to be much inflamed, so that it pains me to read more than a page at a time, I cannot forbear holding a little converse with you; it is my only solace. I find myself pretty comfortable thus far. * * I think my accommodations will prove as good as I expected, but I have not yet had time to test them sufficiently. * * *

Yesterday, when we were fairly under weigh, the Captain called the roll of the passengers, first the steerage, then the second cabin, then the first. I found my name was not on the *list*. I suppose the owners had concluded that I should not go, from what I had said the day before. After the company had been mustered and collated with the way bill, a little boy turned up, whose name it seems was not in the books, and whose presence on ship board occasioned the Captain some uneasiness. He was a sturdy little fellow, about six years old, with red, chubby cheeks, dressed comfortably enough in a jacket and trowsers of plaid merino. He had something in his mouth which he rolled about with great apparent satisfaction. We first thought it was a bit of candy, but it proved to be a yellow painted, tin whistle. The Captain asked him his name. Boy. "Thoth, thoth, thoth," &c. Capt. "Speak plainer." The boy then, with evident reluctance, removed for an instant the gag from his mouth, and gave some name which I could not make out. Capt. "Who put you on board?" Boy. "Thteward." Capt. "Where are you going?" Boy. "To Liverpool." Capt. "Who takes care of you? Boy. "Thteward." It seems that the child had somehow strayed over from England, and somebody in Boston had picked him up, and put him under the care of the negro steward, with a letter to his mother who lives in Liverpool, and with no other provision for his comfort, than the charge "to see that he had a little something to eat *now and then*." The Captain was in doubt whether to take him on or to send him back, and, in his perplexity, spoke somewhat harshly. The poor little fellow burst out a crying, and altogether his case seemed so piteous that all the passengers were interested; the Captain's wife comforted him as well as she could, and the Captain concluded to take him out, telling the steward to look after him and find him bed and board.

Monday, June 7th. I can write but little at a time and read none. My eye continues swollen and painful, but a little easier, I think, today than yesterday. Our ship's company numbers altogether about ninety souls. We have in the first cabin twenty-four or five, most of whom are well behaved and pleasant people. Five of them are Anglo-Saxons—i. e., passengers who were wrecked in the vessel which bore that name and are now here to try their chance again in the same line. I learned from one of them some of the particulars of that disaster. He told me that twenty or more of the first cabin passengers were together for a whole week in a miserable shanty with only one room, on a small island to which they had fled from the wreck. Five of them were ladies. * * *

To-day we have a calm, the sea is beautiful and heaves with an unrippled, glassy swell from horizon to horizon, sixteen miles in diameter for good eyes of land breed; twenty, perhaps for seaman's optics. There keeps running through my head a scrap of poetry which I read somewhere in my boyhood, and of which I remember only this one verse.

"A watery waste was all around,
No shore to greet the eye,
But in the dim horizon's bound
Were mingled sea and sky."

To relieve the dulness of our stand-still, the Captain has instituted a game on the quarter deck, which he calls shuffle-board. A figure is chalked out on the boards near the stern, into which the performers, standing in midships, propel, with a pole terminating in a semi-circular cross-piece, little cylinders or quoits made of some heavy wood. The figure consists of squares which are numbered, one, two, three, &c., and the players who succeed in sending their disks into the highest numbers, win the game.

Tuesday, the 8th.—

Still becalmed and still,
"Like a virgin's bosom panteth
All the wide-reposing deep."

This repose, so tedious to the Captain, irks not me. I find my account in the bland influences which rule the hour. The want of progress is compensated by the *far niente* of the sunny deck; the encircling blue holds all things in solution. * * *

Wednesday, the 9th.—Yesterday about noon a smart breeze overtook us, and carried us along to the tune of seven knots, the rest of the day. This morning again the air is stiller, and we creep at the slow rate of three. Our voyage threatens to be a long one. Nevertheless, I would recommend to all who are not pressed for time when voyaging this way, to take a sailing packet rather than a steamer; it is so much cleaner and quieter. The arrangements as to comfort in this packet thus far, exceed my expectation. I sleep well and fare well. The table is equal to that of the best hotels—too good indeed, I mean too various and sumptuous, for the health of passengers who are not used to such high living at home. It requires a constant self-denial on my part to resist the temptations daily offered to an appetite sharpened by the bracing air of the sea. I suppose as the voyage continues, the fare will decline, from the lack of fresh provisions. I cannot sufficiently congratulate myself on having a separate state-room. Only think of the comfort of continuing one's ablutions all the way across the Atlantic, in the same style as at home. Being alone, I have a double allowance of water, and as yet have felt no stint in the supply of this element.

Thursday, the 10th.—To-day we have a stiff breeze and a good deal of motion. It is with difficulty that I write in this rolling sea. Yesterday afternoon we overtook and spoke with a vessel of the description called Barque—the Mary Harrington from St. John, bound for Aberdrossan in Scotland—a Scotch craft whose Captain answered ours in the broad dialect peculiar to his countrymen, which we were at some loss to interpret, and bade him repeat his answer. Speaking a vessel at sea is quite an incident, and a most welcome relief to the changeless monotony of ocean-life. "How interesting," says Irving, "this fragment of a world hastening to join the great mass of existence." This is

dent and the distant view of some spouting whales made yesterday a season of considerable excitement.

Saturday, the 12th.—Yesterday the wind was too violent and the motion too excessive for comfortable writing. Several of the passengers were sea-sick, but I was surprised to find how few and how little they suffered. I am well persuaded that the motion of a sail-ship is more favorable than that of a steamer to those who are liable to that disease. With such a wind as we had yesterday in a steamer, there would have been but one or two exceptions from the universal prostration of the landsmen. I think I should have been one of those exceptions.

* * * * *

I have now been a week out, and, on the whole, have great reason to be thankful for the comfort I have enjoyed, and the prosperity of our voyage thus far. We shall have laid behind us to-day nearly a third of the distance between land and land. Two weeks more at this rate will land us on the English shore. * *

There is an Italian on board who interested me from the first from his isolation among us. He speaks no English, and can have, therefore, but little and very imperfect communication with his fellow passengers. I try every day a little French upon him, and another passenger who speaks that language much better than I do, having resided a long time in France, gives him somewhat more. We two are the only ones on board with whom he has any intercourse. He is quiet and gentlemanly in his deportment, but I discovered the other day, to my great surprise, that he is insane. He maintains that he has been intrusted by the Mexican and other governments with letters of credit and vast sums of money to be used in Europe in their behalf, and that he has been robbed of the same. He thinks the Captain is intending to assassinate him, and that Mr. G——, one of the passengers who wears a formidable red *moustache*, is a spy employed to watch him. A large bouquet which this Mr. G—— had in his hands when he came on board, the Italian thinks must have concealed some of his letters. No one would suspect from the closest scrutiny of his manners and conduct, that there was any disorder in his brain. There is no appearance of suffering or of anxiety in his countenance, nor are his slumbers at all affected by his overwhelming troubles. In fact, he is an enormous sleeper, a large portion of his time is spent in his berth, and while I write, his stentorous breathing, resounding the whole length of the cabin, gives evidence (for snoring is a universal language intelligible alike to all ears and tribes of men) that if persecuted and heavily laden with sorrows, he is not without his intervals of blest forgetfulness and sweet repose. * * * *

Sunday, the 13th.—This morning we had a religious service which I was asked to conduct. The second cabin and steerage passengers were invited to attend, and such of the hands as could be spared. I have often preached on land to smaller congregations, and often to less attentive. If the hearers were as much edified as the preacher, the exercise was not an unprofitable one. There seems to be a peculiar propriety in this observance of the Sunday on ship-board, where circumstances will admit of it. The Divine presence, I think, is nowhere more strongly realized than at sea. The Spirit of God seems always to move on the face of the deep. And no class of men have more need of the consolations and comforts of religion, than the poor seamen, who,—it may be said—if in this life only they have hope, are of all men most miserable. Our singing did not turn out quite so well as might have been expected; for though we have plenty of singers on board, psalm tunes seem to be less familiar to them than secular airs. For want of hymn-books, I "deaconed out" the hymn in the old New England style.

I have discovered that the first mate is a townsman of mine; he was born in Cambridgeport, and in his school-boy days lived in the family of Dr. Follen. * * *

Wednesday, the 16th.—We have made 1500 miles which is one half the distance from Boston to Liverpool. If the other half is performed as rapidly as the first has been, our voyage will have been accomplished within twenty days. But now we are becalmed again, and have made little or nothing for the last twelve hours. I wonder what is the origin and meaning of the melancholy noise which sailors always make at their work. That they should sing is natural enough, but why must the song have such a plaintive and dirge-like character? There they go again! One would think that the most painful operation in nature was precisely this of hauling the main top-sail studding-sail tack. Heaven grant that the measure may not prove so disastrous as their howling seems to prognosticate. * * * * *

Our crazy Italian yesterday directed his suspicions against me. I incurred them very innocently. I merely asked him a question of Italian grammar—whether *avevano* was the same as *avevano* ("they had.") He soon after told Mr. C. who talks French perfectly, and has more communication with him than I have, that at first he did not think much of my question, but when he came to ponder it, he was convinced that I had some hidden meaning, and that I referred to some Italians in the hotel where he stopped in Boston—that I meant to say they had his money. When he next saw me on deck, he came up to me much excited, and said with great emphasis, "*non avevano! non avevano!*" * * * * *

Monday, the 21st.—This morning at 3 o'clock, according to the Captain's reckoning, we were only 120 miles from Cape Clear, the most westerly Point of Ireland. This evening, if wind and weather serve, we expect to see land. From Cape Clear to Liverpool is 300 miles; accordingly we may look to be in port on Wednesday at farthest, unless we have headwinds or a calm. That will make seventeen or eighteen days from Boston—a remarkably short passage for this season of the year, when light winds for the most part prevail. For the last forty-eight hours we have been favored with a stiff breeze, and have averaged more than nine miles the hour.—What eyes these seamen have! Just now the Captain called us on deck to see the steamer which left Liverpool on the 19th,—the Cambria, I believe.—The Captain pronounces her to be at least fifteen miles distant. It is impossible for me to see her except through the spyglass, and then very faintly, and yet I am by no means nearsighted.

Yesterday we had another religious service. The singing with some little preparation, went off better than last Sunday; but the wind which was then blowing at the rate of eleven knots, made such a racket in the ship that I was obliged to speak at the top of my voice, and soon became quite hoarse. We all felt thankful to be so near our journey's end, and in such comfortable circumstances; and so far the worship was genuine.

At half past eight, P. M.—The effects of our change of latitude are already perceptible in the lengthened daylight. I am writing at this moment without a candle. Agreeably to the Captain's prediction, at one o'clock the coast of Ireland loomed into view, and became ever clearer as we advanced, mountainous and sharply defined; height upon height as depicted in the enclosed sketch, which one of our fellow passengers was kind enough to copy for me from one of his own. In the course of the afternoon we were hailed by Cork pilots in their picturesque boats, with red sails, which danced in the rolling sea after a fashion that made me giddy to look upon, now swallowed up in the trough of the sea, and now again balancing on the crest of the billow. These Corkonians, with a strong brogue, offered their services, thinking perhaps that we might be another edition of the Jamestown bound for their port. The afternoon was showery, and toward evening there sprung up on the eastern sky the most perfect rainbow I ever beheld. One foot rested on Ireland the other on the sea, and the reflection in the water, almost as luminous as the prototype, reached from the horizon to the ship. Immediately there flushed through my mind those verses

"Erin, the smile and the tear in thine eye
"Beam like the rainbow that hangs in thy sky."

If Erin often hangs such rainbows in her sky, I can well appreciate the fitness of the image. But alas! too, I thought,

"Erin, thy languid smile ne'er shall increase,
"Erin, thy falling tear never shall cease."

To my regret we shall pass Cork in the night. * * * * *

At this moment, Mr. C——, who gave me this sketch of Ireland, is singing, "We're sitting on the stile, Mary," in a style which seems to me, with my poor knowledge of music, not inferior to Dempster's. I must break off, for I cannot choose but listen. So, good night.

Tuesday, the 22d,—The coast of Ireland still continues in sight changing every moment its particular features, but presenting the same general outline, mountainous and abrupt, with here and there a village crowning the slope of some less rugged hill, or nestling in some quiet nook of a valley, and occasionally a patch of verdure, but scarcely enough of that as yet to justify the appellation of Green Erin. We have left the Waterford light, and are now coming to the Wicklow hills and the hill of Howth, whereby I am reminded of the old doggerel,

"The Wicklow hills are very high,
And so's the hill of Howth, Ma'am,
But there's a hill is higher still,
'Tis higher than them both, Ma'am." &c.

We still hope to be in Liverpool tomorrow, although the wind is very light. Well, I should not have believed it possible to cross the ocean with so little discomfort. We were only sixteen days out of sight of land, in fact less than that; and every day I have taken my usual cold bath as at home, every day I have fared sumptuously—fresh provisions, green vegetables and iced water, &c. &c.

Wednesday, the 23rd.—This morning at 8 o'clock we passed Holyhead on the English side. We shall not reach Liverpool till evening, the wind is so light; perhaps not till tomorrow morning. The day is beautiful, though not sunny, and the English coast shows finely as we glide past it. In a few moments we shall take in the pilot, who is fast approaching.

Afternoon.—We shall not reach Liverpool this evening, but with the breeze which has just sprung up expect to be there early in the morning. Some of the scenery is very striking. We are now just off the Welsh coast. Snowdon and Plinlymmon—venerable names, and scarcely less classical than Pindus and Parnassus—lift their august heads in the background.

Thursday, the 24th.—At the wharf in Liverpool. We have just arrived, having been towed up by a steamer for the last twenty-five miles. The weather is drizzling and cold, realizing my conception of the English climate. Otherwise the impression made by the aspect and situation of Liverpool is very much the same as that of New York. I have not yet set foot on the shore, and it will take a long time to get through with the Custom-house; still I hope to be able to take the cars for Birmingham at one o'clock. From there I think I shall go to Stratford on Avon, and perhaps to Kenilworth, and then proceed directly to London.

OBITUARIES.

MRS. EUNICE SMITH.

Died in Rowe, July 13th, Mrs. Eunice Smith in the 84th year of her age, widow of the late Rev. Preserved Smith, who was minister of the First Congregational Society in Rowe nearly forty years.

A due tribute of respect had been paid to the memory of this faithful minister of Christ; and now that his bosom friend, and devoted partner in all the toils and sacrifices, joys and sorrows of his arduous ministry has also departed this life, it is but due to her worth, and the cause of pure religion, that some recorded testimony be made to her memory.

Mrs. Smith was remarkable for continued and almost unimpaired physical and mental strength and activity, indeed, she was not superannuated either in body or mind,—a fact not to be attributed entirely to the excellence of her natural constitution, but as much to her constant habits of industry, temperance and cheerfulness.

She was no less remarkable for her amiable and social disposition, and for her agreeable and endearing deportment, and for all those qualities of heart and life which made her society pleasant and attractive, alike, to the old and the young. Her hospitality was proverbial.

But she possessed higher traits of excellence. She was eminently a Christian in principle and practice, faithful and exemplary in the relations of life, and eminently so as a pastor's wife.

A large circle of friends sorrow at the loss of one whom they respected and loved; but loving her, rejoice that she has gone to the Father. Even at that period of life when many excuse themselves from an active and public part in both civil and religious interests, she desired no exemption and retired not from an active participation. Liberal in her religious views and sympathies, she devoted a portion of her substance yearly to the support of the ministry, and also to the erection and embellishment of the new Church which now adorns the humble village at her early and last residence.

At that late period of life when most have done with inquiry and mental improvement—Mrs. Smith was searching still, for more truth, and rejoiced in its every discovery and progress. Biblical inquiry and even criticism were her delight.

The society with whom she constantly worshiped most sensibly feel that in her death a mother indeed in their Zion has been removed, but not without leaving behind for their spiritual good the legacy of a memory rich in Christian graces and virtues.

Of her it might be said with all propriety, "The work of righteousness is peace, and the effect of righteousness, quietness and assurance forever." She gave a striking proof of the fitness of liberal Christianity to produce a most excellent life, and its power to support and comfort the soul in the dread hour of death.

May God inspire her numerous friends and fellow Christians with the same holy zeal and faithfulness, that when the hour of their own departure shall come, they may enjoy the same peace of retrospection and the same bright prospects of a glorious future.

For the Register.

EMMA FLINT.

Drowned, in Concord River, on Saturday evening, July 24th, Emma, daughter of Mr. John Flint of Concord, aged 14 years.

Rarely has one been snatched out of life so suddenly, and so unexpectedly. Just at dusk of evening, she stepped down to the river's bank, which was but a few rods from her father's door, and there seeing three brothers, and a young female cousin in a boat, just returning from a row, she requested to step in and be rowed with them a few rods, before landing. She stepped in, they struck out into the stream, turned, and were rowing for the shore, when the boat struck a rock concealed beneath the surface of the water, and the two young Ladies were precipitated into the stream, which was about twelve feet deep in that place. The oldest brother, who alone was old enough to render any service, succeeded in rescuing his cousin, but his sister went down and never rose, although he watched for her with intense anxiety. He plunged in and dived for her, but could not find her, she having been drifted by the stream. It was about an hour, before, by the assistance of the neighbors, she was found. Every effort was made to resuscitate her, but in vain. To add to the agony of the scene the mother stood on the shore looking on. What a touching illustration of the words, that life is but a vapor. At 6 o'clock in the evening, she went out of her father's door in the full tide of life and joy, and at 4 o'clock the next afternoon, she was laid in her grave. This haste was rendered necessary by the excessive heat and peculiar state of the atmosphere, united with the fact of drowning. It seemed almost as if the heavens had been opened, and she had been received up out of sight. We believe the heavens *were opened* for her pure and amiable spirit, although the robe of earth was left behind. Just as the boat struck the rock, she said in a cheerful tone, "mother I am coming." Her words were fulfilled, but it was her Savior's arms that awaited her, and not her mother's. She had long been a member of the Sabbath School, from which she was never willing to be absent a Sabbath. She had an ardent love of knowledge, and was fond of her School and her Teachers. She was of a uniformly cheerful, and an affectionate disposition, and was greatly beloved by her companions and friends. How difficult to realise that one, who but an hour ago, was with us in the full tide of health, and joy, and hope, is now in the spirit land, with patriarchs, and apostles, and the fathers of the past generation! How much more difficult to realise, that within one short hour we may pass that bourne from which no traveller returns! In the midst of such warnings, what parents will educate their child only for this world? What child or youth will build all their hopes of happiness on earth? If we all, parents and children, are not quickened to a holy life by such teachings of Providence, neither should we hear, though one rose from the dead. If all this wreck of earthly hopes, this anguish of heart, serve to break the dream of worldly security, and lead us to seek more earnestly the kingdom of God and its righteousness, we shall then see clearly that it was sent in mercy, and not in unkindness. H7

DR. EZRA GREEN.

According to the Transcript, Dr. Ezra Green died, at Dover, N. H. on Lord's day, 25 July, 1847, lacking 3 days of one hundred and one years and one month. He has been the oldest living graduate of H. U. for the last four commencements, since the death of Judge Samson Salter Blowers, who died at Halifax, 25 October, 1842. He has survived every member of his class of fifty-four, more than sixteen years. The last previous death of a classmate being that of Andrew Fuller, native of Middleton, who died, at Lyndeborough, N. H. in April, 1831.

DR. EZRA GREEN. This venerable centenarian, departed this life, at Dover, N. H., on Sunday last, at the age of one hundred and one years, and—— months. There were evident symptoms of his approaching end, for several days.

The Dover Inquirer publishes a sketch of the revolutionary services of Dr. Green, drawn up by his nephew, J. D. Green, Mayor of Cambridge, and published about a year since, in connection with a sermon preached by Rev. S. K. Lothrop, of Boston, on the one hundredth birthday of the deceased. From that sketch we gather the following facts.

Dr. Ezra Green was born in Malden, Mass., June 17, 1746, (old style) was fitted for college by Rev. Mr. Emerson, pastor of the Congregational Church in that town; graduated at Cambridge, 1765; studied medicine with Dr. Sprague of Malden, and went to Dover, N. H., to commence practice in 1768 or 1769.

In June, 1775, soon after the battle of Bunker-Hill, he joined the American army, in the capacity of surgeon, and was stationed with the New-Hampshire regiment at Winter Hill in Charlestown. Here he had the small-pox. In the following March, the British having evacuated Boston, he left with the army for New York.

Thence he went to Albany, and was at various times in connection with the army, at Saratoga, Lake George, Ticonderoga, Lake Champlain, St. Johns, and Montreal.

On the advance of the British under Sir Guy Carleton, the American forces retreated to Ticonderoga. Dr. Green was with the troops which occupied Mount Independence until December; when, on the approach of Carleton, they left that position. Dr. Green came back to Albany, there left the army, and returned to Dover.

In October, 1777, he enlisted as surgeon on board the Ranger, a sloop-of-war of eighteen guns, under command of Capt. John Paul Jones, then lying at Portsmouth, N. H. They sailed for France, November 1st, and spent a year cruising on the coast of England and Ireland.—They returned to Portsmouth, N. H., in Oct. 1778. He continued connected with the navy, most of the time, till the autumn of 1781. This concluded his revolutionary service. He then relinquished the practice of his profession, preferring to go into trade, in which he continued till about 1811.

He was one of the delegates in the State Convention for the adoption of the Constitution of the United States He voted in favor of it.

In his politics he was always a firm and consistent Federalist, and never sought office. He was chosen deacon of the Congregational Church in Dover, about 1790.

We shall probably receive a more full account of Dr. Green's intellectual and religious traits and character, for a future occasion.

SECULAR SUMMARY.

CHINA. The Sea Witch, at New York, from Canton brings the China Mail of April 9th. The paper says:—

"The same privileges and advantages are secured to the French as to the English by the new arrangement made between Keying and Sir John Davis; but there was nothing of this in the Chinese papers we received from England."

It was said that Sir John Davis would proceed to Cochin China in Her Majesty's steam frigate Vulture, Capt. Macdougal, on a mission of peace. His object was to enter into friendly relations and if possible to open a direct trade with Canton.

In regard to the character of the late English movements in China we are too little acquainted with facts and circumstances to express an opinion. We would only remark that we have seen some severe strictures purporting to be from an Irish paper, on the morality and justice of the English measures and proceedings. The results, however, in the progress of things, may prove highly beneficial to the population of China. We find in one of the papers the following extract of a letter, dated

CANTON, April 26, 1847.

One important point settled, (one which may be very important in its results,) was that of foreigners going into the city of Canton. The day fixed upon is the 6th of April, 1849. There is nothing which the people of Canton have resisted with greater determination than this, and they still assert with the greatest violence that this shall *never* be carried out. This is the great test, whether the exclusive policy of China, (at least so far as this city is concerned,) is really to be broken up,—and, if nothing happens beforehand, we shall see what the 6th day of April, 1849, will bring forth. We have yet to learn what effect the late movement will have upon the Court of Pekin. The populace here are greatly enraged, and threaten all sorts of vengeance for the gross insults of the British, but while their government is opposed to them, they will not be able to do any thing very serious. One of the evils to be apprehended from the late expedition is, that the Chinese government will lose confidence in the English. The Chinese are so treacherous themselves that they suspect the same in others, and they now think that England has designs of great encroachment, and that she intends to take possession of Canton and other ports of China, as she has done in India.

It is useless to speculate upon future events in China, for no one can tell what will take place; but I think there can be little doubt that the whole political and religious system of the Chinese must soon crumble to pieces; but whether this will take place gradually and happily, or in tremendous convulsions, time will only show. But the sooner that this system (based upon paganism as it is) is destroyed, the better—better at least for the millions who are to come after. The Chinese, generally, are under the impression that dark clouds are hovering all round the horizon, and they have some vague idea that dreadful evils are to happen.

UNIVERSITY OF VERMONT. The Commencement of the University of Vermont will take place at Burlington on Wednesday, August 4, 1847. On Monday evening August 2, an address before the "Society of Religious inquiry" will be pronounced by Rev. Edward Beecher, D. D. of Boston, Mass. Music by the Handel and Hayden Society of Burlington.

On Tuesday, August 3, the address before the Literary Societies of the University will be delivered by W. Wirt Vose, Esq. of Augusta, Maine, and the poem will be delivered by John Henry Hopkins, Jr. of Burlington, Vt.

On the same day an address before the "Society of Associated Alumni" will be pronounced by Hon. Jacob Collamer, M. C. of Woodstock Vt., and a poem by Alexander Mann, Esq., Editor of the Rochester Daily American.

LIGHTNING AND TELEGRAPH WIRES. Professor Olmstead, of Yale College, says he has no doubt that the wires of the telegraph have an effect on electricity. "As the storm comes up and especially when over the wires, say fifty or a hundred miles distant, the lightning is attracted by the wires, which can be proved by any one remaining in the telegraph office for half an hour. About the time the storm is coming up the wires are continually filled with electricity. It is my opinion we shall never have any heavy thunder showers or hear lightning striking, as long as we have telegraph wires spread over the earth."

CIVILIZATION. After remarking that the National Club assert, that of the citizens of London 1,250,000 persons "never enter the walls of a religious edifice," and that "all our large towns are in a similar state," &c., the Dublin Nation of 3d inst. adds:

But all these horrors fade before the new atrocities revealed by the [London] Times of Saturday last, in which we find some remarks upon the "undeniable increase of infanticide;"—how innocent children are daily "strangled, drowned, burnt, poisoned, starved and decapitated, *by wholesale;*"—how "the murder of children has ceased to be murder in England," and other fearful statements of a like character.

WASTE LANDS OF IRELAND. There are two millions of people subsisting by daily public relief in Ireland, and five millions of acres lying waste which they dare not and the holders will not, improve. Mr. Houlett Scrope, on 22d ult. rose in the House of Commons, to move "That the waste lands of Ireland offer an available resource for the immediate employment and future maintenance of a part of her population, now apparently redundant: and that it is expedient to apply them to this great national object, making equitable compensation to the present proprietors." Of this resolution, and the moment it would be proposed, 658 members had received due notice. They did not want to vote against it, they wanted it not to carry, nor be acted on, consequently only 30 attended, and as 40 is the quorum the proposition is quashed for the present.

AUTHORSHIP AND RELIGION. The great Chateaubrand is near his last day. In a letter to a poet who had addressed some verses to him, he thus gives his footings up of his estimate of work, done for man and for God:—"I wish to reply to the questions contained in your closing stanzas: if I could begin my life anew, I should not write a single line, and would wish to die unknown: but I shall ever be a Christian, as I always have been, and even more than I ever was. All things considered, there is but thing in life: Religion! It is religion that gives order and liberty to the world, and after life a better existence."

VIRGINIA AND THE NORTH. The emigration to Fairfax county, Va., from the northern States still continues. Several farms have lately been sold to the new comers, and the march of improvement is onward. We trust the new settlers will curry with them that hatred to oppression of every kind, which should always have a home in the hearts of freemen.

WINTER AT SPITZBERGEN. The interior of Spitzbergen has never been habitable. Last October a party set out from Archangel for this destination. It was composed of fifteen gentlemen, of sound constitutions, accustomed to cold, and excellent huntsmen. They established themselves in the small Island of Barents, part of the northern group where no man yet had resided, and which was only frequented by the more valuable of the animals of the country. In a short time, however, six of them, in spite of their precautions and hardy constitutions, died from the intense cold. The remaining nine lately arrived at Archangel with much booty, but not till they had experienced the most intense suffering from various causes, the absence of daylight being one of the principal.

CAPTURE OF SLAVERS. The British steamsloop Devastation captured the Tres Amigos, a Brazilian slaver brig of 415 tons, with fifty-five officers and men, on March 16 last, in lat. 5 30 N. long. 3 10 E. of Greenwich, after a chase of five hours and the loss of a man. The Devastation has also taken an American brig under Brazilian colors, with 530 slaves on board, bound to Rio. The Tres Amigos had made several successful trips from the coast. On the last voyage she landed at Bahia 1,400 slaves.

LIBERAL PREACHER.

The publication of the four last Nos. of this work, viz., the Nos. for Sept. Oct. Nov. and Dec. 1836, was long delayed, for reasons not necessary here to explain. Those Nos. were long since advertised as ready for subscribers. Some have called for them,—but some yet remain on hand, whose subscription for the last volume of the work is already paid. They are invited to call for them, or to leave their present address and they shall be forwarded. As these Nos. are necessary to complete the set, it must be desirable with subscribers who value the work to receive them before sending the Vols. to be bound.

The bills for the last year, of some subscribers, are still unsettled. They are respectfully invited to forward the amount, and receive their Nos.

UNITARIAN ADVOCATE.

Complete sets of the Unitarian Advocate may be obtained at the Office of the Christian Register.

☞ Odd numbers of the same work supplied.

☞ Mr. Frederick R. Newell, late of the Meadville Theological School, will be ordained as an Evangelist on Sunday evening next, (Aug. 1st,) at the Church of "The Cambridge Port Parish."

Sermon, by Rev. R. P. Stebbins of Meadville.
Right Hand of Fellowship, by Rev. Wm. Newell of Cambridge.
Charge, by Rev. James Freeman Clarke of Boston.
Services commence at quarter past seven.

☞ AUTUMNAL CONVENTION OF UNITARIANS. The next Convention will be held in Salem, to commence on Tuesday, Oct 19. The undersigned, appointed at the last Convention to make the necessary arrangements for the next, give this early notice to the Churches of our denomination, and would urge them to accept the kind invitation which has been tendered them by our brethren of Salem.

SAML. OSGOOD,
ALONZO HILL,
JAMES F. CLARKE,
ALBERT FEARING,
HENRY P. FAIRBANKS,
} Committee of Arrangements.

jy24

MARRIAGES.

In this city, by Rev. Mr Winkley, Mr. George N. Houghton, of Leominster, to Miss Abbey T. Rand, late of Harvard.

25th inst, by Rev. Dr Boyle, Mr Edgecomb N. Thorne to Miss Nancy P. Sands, both of this city.

By Rev. Mr Streeter, Mr John Seiglan to Miss Sophia Rosalie Hope.

In Brighton, on Thursday, by Rev. Mr Whitney, Mr William G. Trask of Watertown, to Miss Julia A. Barlow of Newton.

In Milton, on Thursday evening, July 22d, by Rev. Mr Harding, Mr William J. Eayrs of this city, to Miss Elizabeth A. Wadsworth, of M.

In the Grove in South Braintree, 21st inst, by Rev. Mr Dennis, Mr Andrew Kibble to Mary Griffisall of Charlestown.

In Salem, by Rev. Mr Thompson, Mr A. L. Peirson, Jr., to Miss Elizabeth T. Sutton, daughter of Gen. Wm. Sutton.

In North Chelmsford, Mr Thomas Hall, of Salisbury, to Miss Sarah Townsend of Amesbury.

In Newton, by Rev Mr Bushnell, Mr Silas Stevens, of Brighton, to Miss Sarah, daughter of Mr William Brackett.

In Wayland, by Rev. Mr Cozzens, Mr Lewis W. Clapp, of Milton, to Miss Almira Jones, of W.

In Worcester, July 20, by Rev. Mr Jennings, Mr. Albert T. Pierce of Fitchburg, to Miss Nancy M. Heald, of Millbury.

In Northboro', July 20, by Rev. Mr Allen, Mr Moses G. Davis, of Westborough, to Miss Harriet M. Bartlett.

In New York, 20th inst, Thomas Davis, Editor of the Boston Business Directory, to Miss Alice E. Ricker, of Lynn.

DEATHS.

In this city, 23d inst, Miss Z. B. Tilden, youngest daughter of Bryant P. Tilden, Esq.

On Tuesday morning, Mrs Vesta D. Latham, 32.

On Monday evening, William Earl, youngest son of of Francis and Nancy Merrifield, 2 years 3 months.

Francis Augusta, wife of Mr John B. Thomas, and only daughter of James Nightingale, Esq., 21.

20th inst, Almira, daughter of the late Samuel Hammond, and wife of Walter C. Green, of New York, 37.

21st inst, Miss Deborah C. Collins, 72, daughter of the late Judge Collins, of Danvers.

Mr Jeremiah Washburn, 50.

On Tuesday evening, of ulcer on the brain, Mast. Peter Higgins, 16 yrs. 4 mos.

In South Boston, Eleanor C., daughter of Samuel and Adeline Joslyn, 19.

21st inst, Cordelia Adelaide, daughter of Sardis and Ann C. Bacon, 4 yrs. 2 mos.

In Charlestown, 26th inst, Mr James Curtis, 61.

In Roxbury, 25th inst, of cholera, Mrs. Martha B., wife of Isaac H. Meserve, superintendent of the alms house, 34.

26th inst, Mrs Mary, widow of the late Aaron Childs, 76.

PROSPECTUS.

THE

MASSACHUSETTS QUARTERLY REVIEW

WILL be published on the first of December, 1847, and continued on the first of March, June, and September.

It will be devoted to the interests of no Party, or Class, but its conductors will endeavor to present an open and fair field for the notice and discussion of matters pertaining to Philosophy, Literature, Politics, Religion, and Humanity.

The Review will be conducted by R. W. EMERSON, Rev. THEODORE PARKER, and J. ELIOT CABOT, assisted by several other gentlemen.

Each number will contain about 125 pages, at the price of $3,00 a year, in advance.

Communications, Subscriptions, &c., should be addressed to the Publishers,

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12 Water Street, Boston.

C. & W., have for sale, at Wholesale and Retail, ALDEN'S PICTORIAL MAP OF THE UNITED STATES. is4mos

July 31, 1847.

Dr. S. Stocking,.....Surgeon Dentist.

BEING in possession of every valuable improvement in the art of manufacturing and setting the mineral teeth—whether it be the result of French, English, or American ingenuity—has made such extensive arrangements, as to be able in future, to afford them, of a better quality, and on better terms, than can be had at any other dental establishment. Having a Laboratory of his own, for the manufacture of the block work, carved with false gums, he is prepared, with all the requisite facilities, to offer whole and half sets, and cases of a less number of teeth, confined by atmospheric pressure or otherwise. That will not only be much easier to be worn, but will give to the mouth and lips a more natural external form, especially where much shrinking of the gum has taken place. This style of work has now been sufficiently tested to establish its superiority over single Teeth, in combining strength, beauty, and perfect adaptation. The public may rest assured that the gold used at this office, in mounting teeth, will not be of less fineness than 21 carats, which is nearly one quarter finer than is generally used by Dentists. This will make it impossible for the plate, or solder, either to change its color, or produce an unpleasant taste. And, furthermore: if, after wearing the Teeth six months, they are found not to answer the purpose for which they were made, and do not give perfect satisfaction, if then returned, the money will be refunded. Especial attention will be given to all other branches of the profession, such as filling with gold, price $1; cleansing, setting on pivot, extracting, and killing nerves without pain by the use of Letheon, regulating, &c. The public are invited to call and examine specimens of work.

OFFICE, NO. 266 WASHINGTON STREET,
Corner of Avon Place, Boston.
jy31 6m

New Ipswich Academy.

EDWARD A. LAWRENCE, PRINCIPAL.

THE Fall Term of eleven weeks will commence on Wednesday, Aug. 25th.
New Ipswich, N. H., July 5th, 1847. 3w j24

PEOPLE'S AND HOWITTS' JOURNALS for July, have just come to hand. The former contains engravings of Daniel O'Connell and Dr Chalmers and two others. The Howitts has six engravings, among which is one of Hans Christian Anderson, from a painting by Carl Hartman. The writers in these numbers are the Howitts, Dr Bowring, Dr Carpenter, Barry Cornwall, Joseph Barker, Allen Cunningham, Dr Beard, Charles Mackay and many others.

Also, just received as above, a supply of the Howitts and People's Journals for the current year, bound in cloth. Terms $2,50 a year.

CROSBY & NICHOLS, Agents for New England, 111 Washington st. is3t jy24

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Dental Surgery.

DR. MORTON, No. 19 Tremont Row, opposite the new Museum, is happy to announce, that he has associated with him, Dr. Francis Whitman, (who will fill the vacancy of Dr. N. C. Keep, his former partner and instructor) and has fully returned to the practical part of his Profession.

Drs. M. & W., respectfully tender their Professional services to the public, and in doing so, it seems not improper to suggest, without injustice to others, that in consequence of the new properties of Ether, Dr. M. is in constant communication with foreign Dentists, affording rare opportunities of information in regard to the *latest* improvements in Dentistry, both at home and abroad.

Drs. M. & W., manufacture and set teeth in blocks with false gums; insert single teeth with or without gums, upon plate or without, from one to a whole set, the latter being inserted upon a method not in general use, which they warrant is not surpassed in beauty or usefulness.

Teeth filled, regulated, cleaned and extracted, and all operations performed without pain. Inasmuch as Dr. M. has had the happiness to discover and demonstrate to the world a means of annihilating pain, he believes that all who wish, can safely commit themselves to his treatment. tf j10

Houses for Sale or To Let.

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For further particulars inquire of JOSEPH CUTLER, Esq., 47 Court st., Boston, or of ROYAL RICHARDSON, on the premises. jy3

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Published once a week, by E. LITTELL & CO., 165 Tremont street. jy17

A HAIR BRACELET, found at the Hall of the Maine Depot, at the Collation Meeting, can be had by applying to MR. EUSTIS, No. 123 Washington street. tf je5

REVIEW OF THE REV DR. POND ON THE FACTS AND PHILOSOPHY OF SWEDENBORG, by Wm B. Hayden, 6¼c, published by OTIS CLAPP, 12 School st. jy3

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXLII, for July, 1847.

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Art. I.—John Wesley.
II.—On the Neglect of the Lord's Supper.
III.—Mr. Furness's Dudleian Lecture—Nature and Revelation Harmonized.
IV.—Dr. Payson and his Writings.
V.—Religious Aspect of the Times.
VI.—Martin Luther.
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of

POETRY.

PICTURE OF A MIZER.

But there was one in folly further gone;
With eye, awry, incurable, and wild,
The laughing-stock of devils and of men,
And by his guardian-angel quite given up—
The Miser, who with dust inanimate
Held wedded intercourse. Ill-guided wretch!
Thou might'st have seen him at the midnight hour,
When good men slept, and in light-winged dreams
Ascended up to God—in wasteful hall,
With vigilance and fasting worn to skin
And bone, and wrapped in most debasing rags—
Thou might'st have seen him bending o'er his heaps,
And holding strange communion with his gold;
And as his thievish fancy seemed to hear
The night-man's foot approach, starting alarmed,
And in his old, decrepit, withered hand,
That palsy shook, grasping the yellow earth
To make it sure. Of all God made upright,
And in their nostrils breathed a living soul,
Most fallen, most prone, most earthy, most debased.
Of all that sold Eternity for Time,
None bargained on so easy terms with death.
Illustrious fool! Nay, most inhuman wretch!
He sat among his bags, and, with a look
Which Hell might be ashamed of, drove the poor
Away unalmsed; and 'midst abundance died—
Sorest of evils—died of utter want! [Pollok.

THE CHILD AND THE MOURNERS.

BY CHARLES MACKAY, LL.D.

A little child, beneath a tree
Sat and chanted cheerily
A little song, a pleasant song,
Which was—she sang it all day long—
"When the wind blows the blossoms fall:
But a good God reigns over all."

There passed a lady by the way,
Moaning in the face of day:
There were tears upon her cheek,
Grief in her heart too great to speak;
Her husband died but yester-morn,
And left her in the world forlorn.

She stopped and listened to the child
That looked to heaven, and singing, smiled;
And saw not for her own despair,
Another lady, young and fair,
Who also passing, stopped to hear
The infant's anthem ringing clear.

For she but a few sad days before
Had lost the little babe she bore;
And grief was heavy at her soul
As that sweet memory o'er her stole,
And showed how bright had been the Past,
The Present drear and overcast.

And as they stood beneath the tree
Listening, soothed and placidly,
A youth came by, whose sunken eyes
Spake of a load of miseries:
And he, arrested like the twain,
Stopped to listen to the strain.

Death had bowed the youthful head
Of his bride beloved, his bride wed;
Her marriage robes were fitted on,
Her fair young face with blushes shone,
When the destroyer smote her low,
And changed the lover's bliss to woe.

And these three listened to the song,
Silver-toned, and sweet, and strong,
Which that child, the livelong day,
Chanted to itself in play:
"When the wind blows the blossoms fall,
But a good God reigns over all."

The widow's lips impulsive moved;
The mother's grief, tho' unreproved,
Softened, as her trembling tongue
Repeated what the infant sung;
And the sad lover, with a start,
Conned it over to his heart.

And though the child—if child it were,
And not a seraph sitting there—
Was seen no more, the sorrowing three
Went on their way resignedly,
The song still ringing in their ears—
Was it music of the spheres?

Who shall tell? They did not know.
But in the midst of deepest woe
The strain recurred when sorrow grew,
To warn them, and console them too:
"When the wind blows the blossoms fall,
But a good God reigns over all."

MISCELLANEOUS.

STATE REFORM SCHOOL.

Our readers are probably most of them, but imperfectly informed in regard to one of the most important acts of the last session of the Legislature of this State. We allude to the act establishing the "State Reform School." We are sure we cannot better employ a column of space in our paper, than by giving the Act entire.

An Act to establish the State Reform School.

BE it enacted by the Senate and House of Representatives, in General Gourt assembled, and by the authority of the same, as follows:

Section 1. There shall be established, in the town of Westborough, in the county of Worcester, on the land conveyed to the Commonwealth for the purpose, a school, for the instruction, employment, and reformation, of juvenile offenders, to be called, the State Reform School; and the government of said school shall be vested in a board of seven trustees, to be appointed and commissioned by the Governor, by and with the advice of the council.

Section 2. It shall be the duty of said board of trustees, to take charge of the general interests of the institution; to see that its affairs are conducted in accordance with the requirements of the Legislature, and of such by-laws as the board may from time to time, adopt, for the orderly and economical management of its concerns; to see that strict discipline is maintained therein; to provide employment for the inmates, and bind them out, discharge, or remand them, as is hereinafter provided; to appoint a superintendent, a steward, a teacher or teachers, and such other officers as, in their judgment, the wants of the institution may require; to prescribe the duties of the superintendent and other officers; to exercise a vigilant supervision over the institution, its officers and inmates; to remove such officers at pleasure and appoint others in their stead; and to determine the salaries to be paid to the officers, respectively,—subject, in all cases, to the approval of the governor and council. The trustees shall also prepare, and submit to the inspection of the governor and council a code of by-laws, which shall not be valid until sanctioned by them. The by-laws may, subsequently, be enlarged or amended, by the assent of five members of the board of trustees, at any legal meeting of said board, and not otherwise; but no alteration shall be valid until it shall have been approved by the governor and council.

Section 3. As soon as the governor shall have been notified, by the commissioners to be appointed under a resolve "for erecting the State Reform School Buildings," that said buildings are prepared for occupancy, he shall forthwith, issue his proclamation, giving public notice of the fact.

Section 4. After proclamation shall have been made, as provided in the third section of this act, when any boy, under the age of sixteen years, shall be convicted of any offence, known to the laws of this Commonwealth, and punishable by imprisonment, other than such as may be punished by imprisonment for life, the court, or justice, as the case may be, before whom such conviction shall be had, may, at their discretion, sentence such boy to the State Reform School, or to such punishment as is now provided by law for the same offence. And if the sentence shall be to the Reform School, then it shall be in the alternative, to the State Reform School, or to such punishment as would have been awarded if this act had not been passed.

Section 5. Any boy, so convicted and sent to said school, shall there be kept, disciplined, instructed, employed, and governed, under the direction of said board of trustees, until he shall be either reformed and discharged, or shall be bound out by said trustees, according to their by-laws, or shall be remanded to prison, under the sentence of the court, as incorrigible, upon information of the trustees, as hereinafter provided.

Section 6. If any boy shall, upon any conviction, be sentenced to said school, and the trustees, or any two of them in the absence of the others, shall deem it inexpedient to receive him, or if he shall be found incorrigible, or his continuance in the school shall be deemed prejudicial to the management and discipline thereof, they shall certify the same upon the mittimus by virtue of which he is held, which mittimus, together with the boy, shall be delivered to the sheriff of any county or his deputy, or to the constable of any town, who shall, forthwith, commit said boy to the jail, house of correction, or state prison, as the case may be, in pursuance of the alternative sentence provided for in the preceding section of this act.

Section 7. All commitments to this institution, of boys, of whatever age when committed, shall be for a term not longer than during their minority, nor less than one year, unless sooner discharged by order of the trustees, as hereinbefore provided; and whenever any boy shall be discharged therefrom, by the expiration of his term of commitment, or as reformed, or as having arrived at the age of twenty-one years, such discharge shall be a full and complete release from all penalties and disabilities which may have been created by such sentence.

Section 8. The trustees of this school shall have power to bind out all boys committed to their charge, for any term of time during the period for which they shall have been committed, as apprentices or servants, to any inhabitants of this Commonwealth; and the said trustees, and master or mistress, apprentice or servant, shall respectively, have all the rights and privileges, and be subject to all the duties, set forth in the eightieth chapter of the Revised Statutes, in the same manner as if said binding or apprenticing were made by overseers of the poor.

Section 9. The trustees shall cause the boys under their charge to be instructed in piety and morality, and in such branches of useful knowledge as shall be adapted to their age and capacity; they shall also be instructed in some regular course of labor, either mechanical, manufacturing, agricultural, or horticultural, or a combination of these, as shall be best suited to their age and strength, disposition and capacity; also such other arts and trades, as may seem to them best adapted to secure the reformation, amendment, and future benefit, of the boys; and, in binding out the inmates, the trustees shall have scrupulous regard to the religious and moral character of those to whom they are to be bound, to the end that they may secure to the boys the benefit of a good example, and wholesome instruction, and the sure means of improvement in virtue and knowledge, and, thus, the opportunity of becoming intelligent, moral, useful, and happy citizens of this Commonwealth.

Section 10. The superintendent, with such subordinate officers as the trustees shall appoint, shall have the charge and custody of the boys. He shall himself be a constant resident at the institution; and shall discipline, govern, instruct and employ, and use his best endeavors to reform the inmates, in such manner as, while preserving their health, will secure the formation, as far as possible, of moral, religious, and industrious habits, and regular thorough progress and improvement in their studies, trades, and various employments.

Section 11. The superintendent shall have the charge of the lands, buildings, furniture, tools, implements, stock, and provisions, and every other species of property pertaining to the institution, within the precincts thereof; he shall, before he enters upon the duties of his office, give a bond to the Commonwealth, with sureties satisfactory to the governor and council, in the sum of two thousand dollars, conditioned that he shall faithfully account for all moneys received by him as superintendent, and faithfully perform all the duties incumbent on him as such. He shall keep, in suitable books, regular and complete accounts of all his receipts and expenditures, and of all property entrusted to him, showing the income and expenses of the institution; and he shall account to the treasurer, in such manner as the trustees may require, for all moneys received by him, from the proceeds of the farm, or otherwise. His books, and all documents relating to the school, shall, at all times, be open to the inspection of the trustees, who shall, at least once in every six months, carefully examine the said books and accounts, and the vouchers and documents connected therewith, and make a record of the result of such examination. He shall keep a register, containing the name and age of each boy, and the circumstances connected with his early history; and he shall add such facts as may come to his knowledge, relating to the subsequent history of said boy, while at the institution, and after he shall have left it.

Section 12. All contracts, on account of the institution shall be made by the superintendent in writing, and, when approved by the trustees, if their by-laws require it, shall be binding in law, and the superintendent, or his successor, may sue, or be sued thereon, to final judgment and execution; and no such suit shall abate by reason of the office of superintendent becoming vacant pending such suit, but any successor of the superintendent may take upon himself the prosecution or defence thereof, and, upon motion of the adverse party, and notice, he shall be required so to do.

Section 13. There shall be a treasurer, to be appointed by the governor and council, who shall, before he enters upon the discharge of the duties of his office, give a bond to the Commonwealth, with sureties satisfactory to the governor and council, in the sum of three thousand dollars, conditioned that he shall faithfully account for all money received by him as treasurer; which bond, and also that of the superintendent, when approved, shall be filed in the office of the Treasurer and Receiver General.

Section 14. The board of trustees shall be appointed forthwith, and they shall take charge of the farm in Westborough which belongs to the Commonwealth, except so much thereof as shall be needed for the purposes of the commissioners, for the erection of the buildings. When the governor shall have made proclamation that the buildings are ready for occupancy, the school and the buildings shall be at once in the charge of the trustees.

When two years shall have expired after the first appointment of a board of trustees, two trustees shall be appointed and commissioned annually; and, for this purpose, the places of the two senior members, as they stand arranged in their commission, shall be, thereafter, annually vacated. No trustee shall receive any compensation for his services; but he shall be allowed the amount of expenses incurred by him in the discharge of the duties of his office.

Section 15. One or more of the trustees shall visit the school at least once in every two weeks, at which time the boys shall be examined in the school-room and work-shop, and the register shall be inspected. A record shall be regularly kept, of these visits, in the books of the superintendent.

Once in every three months, the school, in all its departments, shall be thoroughly examined by a majority of the board of trustees, and a report made, showing the results of these examinations. Annually, in the month of December, an abstract of these quarterly reports shall be prepared, which, together with a full report, by the superintendent, shall be laid before the governor and council, for the information of the Legislature. The treasurer shall also submit, at the same time, a financial statement, furnishing an accurate detailed account of the receipts and expenditures, for the year terminating on the last day of the month of November next preceding.

[*Approved by the Governor, April* 9, 1847.

[From the Genesee Farmer.]

A PLEA FOR THE BIRDS.

I am a lover of nature. I love her in her playful mood; I love her even in her wildest state. I love inanimate nature much, but animated nature more. I love her for her influence on the heart. I have studied books; I have studied men; I have studied nature. If there is anything that will humanize, civilize, socialize, and I almost said christianize, the soul of man, it is the study and contemplation of the works of nature. I have yet to find an admirer of simple, unsullied nature, a lover of birds, and trees, and animated groves, who has not a warm and benevolent heart. And I have yet to find one who looks with a cold indifference on the the works of creation, whether animate or inanimate, who has not a cold and selfish heart. And I envy not the feelings and the happiness of that man who sees no value in anything, except that which is pecuniary; and who estimates every thing by the narrow, selfish standard of dollars and cents.

In my former communication I spoke of the policy of killing birds. I now proceed to speak of the right. I am aware that the right of man over the animal creation is, by some, considered absolute and unconditional: i. e. that he has the right to use all inferior animals according to his pleasure: to kill and to destroy without motive or object, except the qualification of his own will. This is a claim on the part of those who make it, which cannot be conceded by us, nor established by them. Now it cannot be denied that the various animal tribes were created for *wise* purposes, though we may not be able in every instance to trace them. To argue otherwise would be "to charge God foolishly." Neither can it be denied that, to have created them merely to be the sport of a class of beings calling themselves *rational*, would not be a *wise* purpose, unless it be wise for intelligent and rational beings to indulge in a course of action that is calculated, in its nature and tendency, to foster a spirit of cruelty in those who indulge in it.

What, then, is the true meaning of the permission given to man, by virtue of which he claims, and is allowed to exercise "dominion over the beasts of the field, the fowls of the air," &c. Evidently this: that man should have the pre-eminence; that he should have the right to defend himself and his against the lower animals: the right to employ them for all proper, useful, and economical purposes. More than this cannot be reasonably claimed, or contended for, without imputing either folly or cruelty to the Creator.

To a truly benevolent mind, the idea of taking life under any circumstances is by no means agreeable. The thought of terminating, "forever," an existence, that, for aught we know, may be as capable of enjoyment as our own, is often truly painful, and should operate to damp our destructive ardor. Life should not be trifled with, nor innocent life taken, without a valid reason. We should not rashly, nor needlessly, "take away what we cannot give."

Hence I would lay down the following rules, which I believe to embody the sentiment and doctrine of the Divine permission: 1st. That it is lawful to take the life of any animal, which, if suffered to remain, would destroy either us or ours. This gives us the right over all beasts and birds of prey, venemous reptiles, &c. 2d. That it is lawful to kill, for our own use, whatever lives upon our labor. This gives us the right over our domestic animals. 3d. That it is lawful for us to kill such wild animals as we may need and use for food and other necessary purposes. This gives us the right over such wild animals as constitute what is generally called game; as deer, buffaloes, pigeons, partridges, water fowl, &c. With this agrees the sentiment so beautifully portrayed by the Poet:

"The sum is this: if man's convenience, health,
Or safety interfere, his rights and claims
Are paramount, and must extinguish theirs.
Else they are all,—the meanest things that are,
As free to live, and to enjoy that life,
As God was free to form them at the first,
Who, in his sovereign wisdom, made them all."

The same exposition of the divine permission will direct us in regard to the manner of taking away life whenever it shall become necessary or proper. To exercise unnecessary cruelty in taking the life of an animal, is no less reprehensible, than to take it away unnecessarily. Hence, whenever life is to be taken away, it should be done in the quickest and easiest manner possible. H.

THE TWO RACES THAT RULE THE WORLD.

Our readers are doubtless well aware that from two races of men have sprung that portion of mankind who at the present moment, hold in their possession the knowledge, the power, and the destinies, if we may so speak, of the world. These two races are the Teutonic and the Slavonic. The former, having occupied Germany with men who possessed the milder and gentler, as well as the moral elements of character in a higher degree than existed in any other nation, spread itself over Western Europe, absorbing the relics of the Roman empire, and intermixing with the Gauls of France, the inhabitants of Spain, and, through our Anglo Saxon branch, with the Britons, the ancient inhabitants of England. Possessing the highest elements of human character, and appropriating to its improvement all the treasures of human experience, wisdom, and refinement that could be found in Athens, or Jerusalem, or Rome, they have subdued by their energy, and elevated by their improvements, Western Europe, the continent of America, the thousand islands of the Ocean, the southern portion of Asia, and many parts in Africa. Their course has been one of great advancement in physical power, in intelligence, and in the improvement of the higher traits of human character. A progress in the development of the great principles of their nature, seems to be the present destiny of this race.

On the other hand, the Slavonic race seems to possess less activity but a surprising power or force of character. This is the most numerous race of Europe, and the nations which compose it occupy not only the largest portion of its territory, but the whole of Asia to the fifty-second degree of latitude. The Slavonic tongue extends from the banks of the Oder, the upper parts of the Elbe, the borders of the Tyrol, and Italy, and the shores of the Adriatic eastward, to the Black and Caspian seas, and even the Pacific ocean; from the frozen regions of the Northern ocean to the Caucasian mountains, and almost to the shores of the Mediterranean. The population of the Slavonic race is now estimated at nearly eighty millions, and the territories which it occupies present facilities for an indefinite increase in its numbers, whereas Western Europe is even now almost overstocked with inhabitants. Such being the fact it is apparent that the destinies of that continent may ultimately fall into the hands of the Slavonic nations. These circumstances attach a more than ordinary interest to whatever relates to their political institutions or intellectual development.

We have spoken of them rather minutely, in order to notice more particularly the extraordinary intellectual movement which is now taking place among the nations composing the Slavonic race, and to which we find allusion made in some of the foreign journals that we have received. The following extract will serve as an explanation of it:

There is now an extraordinary intellectual movement animating all the nations belonging to the Slavonic race. Every branch of human knowledge is cultivated with more or less success, according to the degree of civilization to which those nations have respectively arrived, but the subject which particularly engages the attention of Slavonic writers is the improvement of their national idioms, and the study of their national history and antiquities. Everything which relates to the past of those nations, historical documents, national songs, proverbs, &c., is carefully collected and published, and all these remnants of the olden times are the objects of an enthusiastic veneration. This reanimation of the national intellect amongst the Slavonians is accompanied by a peculiar circumstance—a circumstance which may be productive of the most serious consequence to Europe—this is, a tendency which is now rapidly growing amongst all the Slavonic nations to unite into one whole. This tendency is generally known under the name of Panslavism, a name which already creates much apprehension in Germany, and begins to produce a sensation in France.

The object of Panslavism is a mutual reconciliation and approximation of all the Slavonic nations, in order finally to unite them into one political body. This gigantic scheme is ardently promoted by the leading writers of the different Slavonic nations, although they greatly differ about the form in which it is to be accomplished. One party wishes for the establishment of a confederation, composed of all the Slavonic nations, and each of them retaining its national independent organization; the other party, and the most active of them, rejects the idea of a confederation as being impracticable, and advocates the establishment of one great Slavonic empire, or at least an aggregate of Slavonic states, under the protection of the most powerful of them. This last combination is, undoubted, the most feasible of the two, because it is much more easy to rally the scattered parts of the Slavonic race around the only now existing Slavonic state (Russia) and which already comprehends two thirds of the whole Slavonic race, than to form a confederation of Slavonic nations which must previously acquire an independent political existence which they do not possess at present.

The realization of the idea of Panslavism, which rapidly gains ground amongst all the Slavonians, might be fraught with the greatest dangers to the rest of Europe, but particularly to Germany. A collision between the Slavonians and the Germans would become unavoidable, because a Slavonic empire composed of different branches belonging to that race would not be consolidated, except by the estranging as much as possible the Slavonians from other nations, which may be done in the most effectual manner by continually appealing to their national antipathies towards the German race, from which it has suffered innumerable wrongs, wrongs which have been admitted by all the German historians. [New York Evening Post.

WHITE INDIANS. In the history published in the New Orleans papers of the progress and events of Colonel Doniphan's Expedition in New Mexico, an account is given of the Sumais Indians, which is interesting to the curious. These Sumais live in a city containing probably six thousand inhabitants, who support themselves entirely by agriculture.

The city is one of the most extraordinary in the world. It is divided into four solid squares, having but two streets crossing its centre at right angles. All the buildings are two stories high, composed of sun-burnt brick. The first story presents a solid wall to the street, and is so constructed that each house joins, till one fourth of the city may be said to be one building. The second stories rise from this vast solid structure, so as to designate each house, leaving room to walk upon the roof of the first story between each building. The inhabitants of Sumai enter the second story of their buildings by ladders, which they draw up at night as a defence against any enemy that might be prowling about.

"In this city were seen some thirty Albino Indians, who have, no doubt, given rise to the story that there is living in the Rocky Mountains a tribe of white aborigines. The discovery of this city of the Sumai will afford the most curious speculation among those who have so long searched in vain for a city of Indians who possessed the manners and habits of the Aztecs. No doubt we have here a race living as did that people when Cortez entered Mexico. It is a remarkable fact, that the Sumaians have, since the Spaniards left the country, refused to have any intercourse with the modern Mexicans looking upon them as an inferior people. They have also driven from among them the priests and other dignitaries, who formerly had power over them, and resumed habits and manners of their own; their Great Chief or Governor being the civil and religious head. The country around the city of Sumai is cultivated with a great deal of care, and affords food not only for the inhabitants, but for large flocks of cattle and sheep."

THE POOR BOY'S COLLEGE. "The printing office," says the New Orleans Globe, "has indeed proved a better college to many a poor boy, has graduated more useful and conspicuous members of society, has brought out more intellect, and turned it into practical, useful channels, has wakened more mind, generated more active and elevated thought, than many of the literary colleges of the country. How many a drone or dolt has passed through one of these colleges, with no tangible proof of his fitness to graduate, other than his inanimate piece of parchment, himself, if possible, more inanimate than his leathern diploma. There is something in the very atmosphere in a printing office calculated to awaken the mind, and inspire a thirst for knowledge. A boy who commences in such a school, will have his talents and ideas brought out; if he has no mind to be drawn out, the boy himself will be driven out."

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OPINION OF THE PRESS.

Those who have been acquainted with the various works of this kind now in use, well know that Cruden's Concordance far excels all others. Yet we have in this edition of Cruden, the best made better. That is, the present is better adapted to the purposes of a Concordance, by the erasure of superfluous references, the omission of unnecessary explanations, and the contraction of quotations, &c.; it is better as a manual, and is better adapted by its price to the means of many who need and ought to possess such a work, than the former larger and expensive edition. [Boston Recorder.

The condensation effected on this edition, leaves the book even more perspicuous, and a readier help than before. [Christian Mirror, Portland.

The present edition, in being relieved of some things which contributed to render all former ones unnecessarily cumbrous, without adding to the substantial value of the work, becomes an exceedingly cheap book. [Albany Argus.

We cannot see but it is, in all points, as valuable a book of reference, for ministers and Bible students, as the larger edition. [Christian Reflector, Boston.

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This is the very work of which we have long felt the need. We obtained a copy of the English edition some months since, and wished some one would publish it; and we are much pleased that its enterprising publishers can now furnish the student of the Bible with a work which he so much needs, at so cheap a rate. [Advent Herald, Boston.

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A CARD. MR. CHAS. WENDTE respectfully informs his friends and the public, that he continues to paint in Fresco, walls of Churches in any manner desired, at prices so reasonable as to give additional inducement to societies to have their houses decorated. *Furthermore, he warrants his colors not to fade or rub off.* He can refer costumers to work executed by him. All orders addressed to him at 21 Castle street, or to Mr. THEODORE VOELKERS, Architect, Massachusetts Block, Boston, will be promptly responded to.
je26 1is3tos

EXTRACTS from the Journal and Correspondence of Joseph B. White; price 5 cents.
Just published for the American Unitarian Association, by CROSBY & NICHOLS, 111 Washington street. je5.

CHRISTIAN HYMNS; FOR PUBLIC AND PRIVATE WORSHIP. Compiled by a Committee of the Cheshire Pastoral Association. Ninth Edition.

The publishers respectfully ask attention to this new Collection of Hymns for the Societies of the Unitarian denomination. The highest commendations have been bestowed upon it by those by whom it has been examined, and who are qualified to judge of its value.

As an evidence of the estimation in which the 'Christian Hymns' is held, we are permitted to give the following:

[Extract from a letter by Rev. Dr. Francis of Cambridge.]

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